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HIRIYANNA MEMORIAL NUMBER

*Edited by*

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Maharaja College, Mysore

## *OURSELVES*

*The Management of the POONA ORIENTALIST makes the following earnest appeal to its readers and subscribers for their kind cooperation. For over fifteen years the POONA ORIENTALIST has done its best to serve the cause of Oriental Research in its own way. Financially it has always been a matter of great anxiety. The Management is suffering much loss these days. Inspite of inflated conditions, we tried hard to keep the annual subscription the same i. e. Rs. 6/-. But now it is well-nigh impossible to continue our work without raising the subscription. Commencing from Vol. XV (Hiriyanna Memorial Number) the annual subscription will be Rs. 10/- (or 20 sh. or 5 dollars). Our patrons will kindly realise that any and every venture requires financial backing first; without it, even the best talent goes to the background. The POONA ORIENTALIST shows an all-round improvement in its format as well as the quality and quantity of its contents. May we then hope for the fullest cooperation from the enlightened public?*

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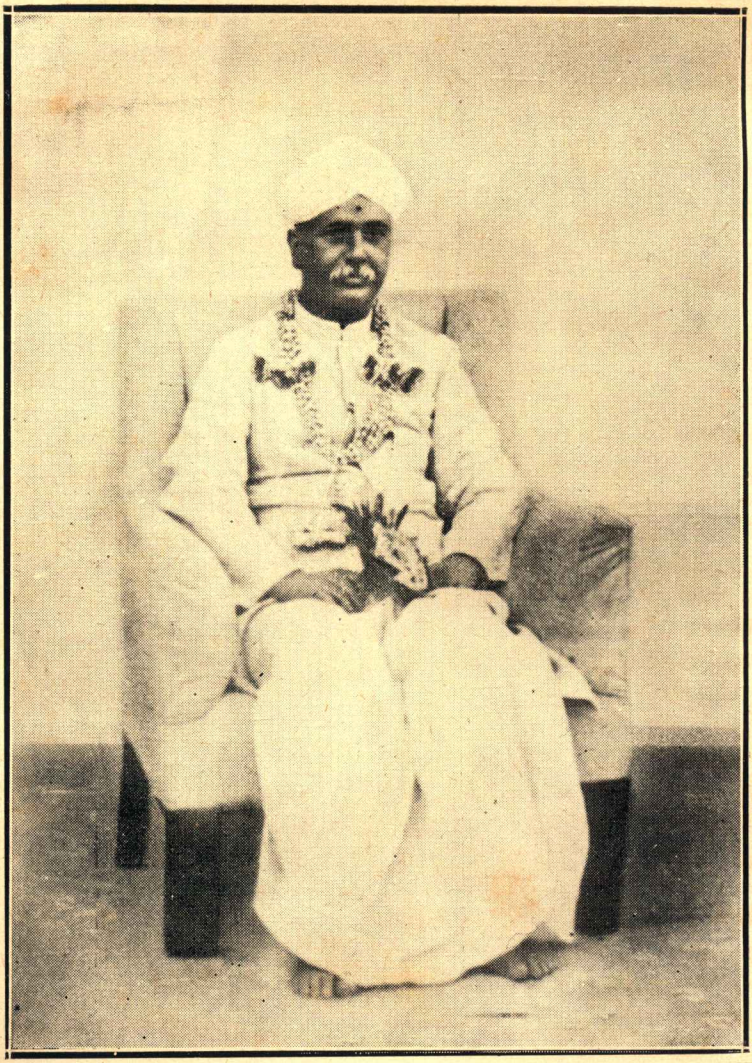

*Born 7-5-1871* ] **Prof. M. HIRIYANNA** [ *Died 19-9-1950*

( By courtesy of the Bhandarkar Oriental Research Institute, Poona 4 )

# THE POONA ORIENTALIST

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*Editor*—Dr. H. L. HARIYAPPA, M.A., Ph.D., Mysore

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## EDITORIAL

This volume of the *POONA ORIENTALIST* is dedicated to the memory of the late revered Professor M. HIRIYANNA, the famous scholar and philosopher from Mysore State. The Professor had a large circle of friends, pupils and admirers. Elsewhere in this volume a few notes of reminiscences have been published and, put together, they will indeed give a picture of the saintly personality of Professor HIRIYANNA. May his soul rest in peace !

* * * *

The sixteenth Session of the All-India Oriental Conference was held in Lucknow last October from the third to the fifth under the distinguished presidentship of Professor K. A. Nilakantha SASTRY, the famous historian of India. There was a large gathering of delegates from all over India. As usual, there were sectional meetings and a number of symposia. Among the various resolutions (published elsewhere in this volume) adopted unanimously by the Council of the Conference, one was in favour of encouragement to Sanskrit studies by the Central Government and the Governments of the States and Provinces in India to provide greater opportunities for students to study Sanskrit even from the primary school stage.

In this connection it may be recalled that in the previous issue of this journal we appealed for a nation-wide encouragement for Sanskrit in the educational programme all over India. The above resolution of the Oriental Conference marks a step further in the direction. There are no two opinions anywhere

in the land regarding the encouragement due to Sanskrit. Men and women of light and leading have exhorted from platforms ranging from Kashmir to Cape Comorin and Somanath to Gauhati that Sanskrit forms the bed-rock of Indian culture and therefore every Indian should learn Sanskrit.

To be frank, this public cry is no doubt commendable, but no step is actually taken by any department of education in India to implement this fervent appeal of the leaders. The study of Sanskrit continues to be relegated to an optional study. Only those students, who belong to families which chance somehow to cling to the Sanskrit tradition, choose that language as one of their subjects of study. The result is far from satisfactory. Even graduates passing out with Sanskrit as one of their subjects happen to know very little of it and also very soon forget it. Now in Free India this ought not to be the case. It is the duty of the framers of law to take a far-sighted view of things and provide for a universal study of Sanskrit in the educational system. May we refer in this connection to DR. RAGHAVAN's illuminating address printed elsewhere in this volume.

Let us venture to make a proposal. Sanskrit by virtue of its vast literature and vocabulary is the source of all languages in India. Most languages are derived from it and some languages owe most of their vocabulary to it. Those who view the situation dispassionately will acknowledge the fact that those who are learned in Sanskrit will feel more at home with any language of India either to speak or to write than those who are not learned in it. Sanskrit undoubtedly helps any language to enrich itself. Therefore, our proposal is that the school-going child must be given an opportunity to imbibe the Sanskrit language *as part of his or her mother tongue* even from the primary stage. Sanskrit, to put it in plain words, should be studied in easy doses as part of the regional language from the very commencement up to the end of Secondary School Stage. Thus, four years of primary, four years of middle and three years of Secondary school stage, making a total of eleven years will provide a very fruitful foundation of language study for the boy, particularly with reference to Sanskrit. The national language (Hindi) and the language of choice, perhaps English, will come in somewhere

in the middle of these stages. If this scheme were allowed to work, we can imagine the batch of students in 1963 who will feel very strong in their respective regional ( mother tongue ) language, in their cultural language, namely Sanskrit, and in their "State" language, namely Hindi, and they will not be backward by any means in English as well.

We have now to contend with the theory of a huge load on the boy, namely, the burden of studying four languages. If we are plain-speaking in this matter, we should dismiss this objection as based on pure fancy and also partly on our own incapacity of proper outlook. It is tested in so many places and countries and it is unfair to underestimate the capacity of the boy. The present day leaders and educationists should only allow the child to go ahead in the manner suggested by us ; and they will see the wonderful result within a decade from now.

A period of fifteen years has been allowed for English to be replaced by the State language. We like to assert that given but a dozen years from now, with the above proposal for a revived study of Sanskrit granted, Free India will see the glory of the Sanskrit language and of the State Language pervading the whole land, and the true culture of India re-established on secure foundations.

* * * *

We are happy to record here the great and selfless work that is being carried out by several Oriental Institutes in India to promote Indological Studies. The Bhandarkar Oriental Research Institute's Critical Edition of the Mahābhārata is progressing regularly. The Deccan College Post-Graduate and Research Institute, Poona, has projected the great Dictionary of Sanskrit on Historical Principles. A separate department is organised for the purpose under competent hands. Dr. S. M. Katre, M. A., Ph.D. (London), Director and Professor of Indo-European Philology, is devoting special attention as its Editor-in-chief. The Vaidika Saṁśodhana Maṇḍala of Poona, after successfully bringing out an edition of Ṛgveda with Sāyaṇa's Commentary with the very valuable Index volume,

has now undertaken the publication of a *Śrautakośa* which is an exhaustive dictionary relating to the Vedic Sacrifices. The Bhāratīya Vidyā Bhavan, Bombay, under the fostering care of Dr. K. M. Munshi, is bringing out a monumental History of the Indian People, of which the second volume "The Age of Imperial Unity" was recently issued. The Viśveśvarānanda Vedic Research Institute, Hoshiarpur, E. Panjab, is giving to the world a monumental work in the Vaidika-padānukarma-Kośa, which we hope will be brought into completion soon. The Kuppuswamisastri Research Institute recently brought out the second revised edition of PRIMER OF INDIAN LOGIC originally edited and translated by Prof. Kuppuswamisastri himself.

We welcome the new Institutes which have been recently established: The Mithila Institue, the Magadha Institute and the Rāṣṭrabhāṣā Pariṣad and the K. P. Jayaswal Research Institute-all started by the Government of Bihar; the Rajasthāna Purātatva Mandir started by the Government of Rājasthāna at Jaipur.

We take this opportunity to invite the various Research Institutes in India to send us their periodical Report, so as to enable us to announce to our readers the progress of research in the country from time to time. We heartily welcome the new journal VĀK, recently published by the Dictionary Department of the DCRI.

# THE LATE PROFESSOR M. HIRIYANNA : A MEMOIR

By **H. L. Hariyappa**

THE CRUEL HAND OF DEATH makes no distinction between rich and poor, high and low or savant and servant. Professor M. HIRIYANNA was snatched away from us on the 19th September 1950. For the sake of the chronicler, it may be recalled that the Professor was born in Mysore on the 7th May 1871, had his early education in the city, received inspiration from his *guru*, Sri Periaswāmy TIRUMALĀCĀRYA, a celebrated Sanskrit Pandit of his time, and took his Bachelor's and Master's Degree from the Christian College, Madras. He was later deputed by the Mysore Government to qualify himself for the L. T. from the Teachers' College, Saidapet.

Professor HIRIYANNA entered Government service in 1891 and having served in various capacities, entered the Maharaja's College in 1912 as Lecturer in Sanskrit and became Professor and Head of the Department of Sanskrit in 1918, very soon after the University of Mysore came into existence. He filled this place with great honour and distinction and finally retired from service in 1927.

The world of scholars, especially in the field of Indian Philosophy, will ever cherish the memory of this truly ELDER BROTHER among the great galaxy of the Philosophers of India in recent times (Hiriyanna : *hiriya aṇṇa* in Kannada means literally 'elder brother')! BELVALKAR, KUPPUSWAMISASTRI, RANADE AND RADHAKRISHNAN were some of his best friends and admirers. Probably owing to proximity, a very close association with the late Mahāmahopādhyāya Kuppuswami SASTRI developed in later years. RAGHAVAN and the late lamented CHINTAMANI among Sastriar's pupils nurtured the close tie of intellectual brotherhood of the two *ācāryas* by their own scholarly pursuits and consultations. It was the privilege of Professor HIRIYANNA'S own students here in Mysore to listen to the great contributions to knowledge that his above-named friends were making. We used to hear with much glee and gratification that once on the occasion of a Conference in Poona, Professor HIRIYANNA was found sandwiched between Pro-

fessors RANADE and BELVALKAR ! We are witnesses to the warm association that grew up between HIRIYANNA and RADHAKRISHNAN ever since the latter's professorship in the Maharaja's College, Mysore. By dint of his great qualities, as scholar and philosopher, Professor HIRIYANNA gained many admirers in India and abroad ; and his demise will have caused much pain to many in the scholarly world.

Peofessor HIRIYANNA made his debut into the Stage of Letters with his English translations of ĪŚA and KENA Upanishads, soon to be followed by those of KAṬHA and BṚHADĀRAṆYAKA. Over thirty first-rate articles were contributed to the leading journals on a variety of literary and philosophical subjects. Among his major works, the following may be mentioned: 1. English translation of Sādānanda's VEDĀNTASĀRA (Poona Oriental Series) 2. Critical edition of Naiṣkarmyasiddhi (BSS) ; 3. Critical Edition of Iṣtasiddhi (GOS) ; 4. Outlines of Indian Philosophy (Allen and Unwin) ; 5. Essentials of Indian Philosophy (Allen and Unwin.). The OUTLINES brought him indeed international fame.

Professor HIRIYANNA had the honour of presiding over the Hyderabad Session of the Indian Philosophical Congress (1939) ; delivering the Principal Miller Lectures before the Madras University (1940) and being elected as Honorary Fellow of the Bhandarkar Oriental Research Insstitute on the occasion of its Silver Jubilee (1943). Owing to failing health he was unable to accept the invitation to preside over the 16th Session of the All-India Oriental Conference. Need it be said that our beloved Professor was a perfect gentleman overflowing with kindness to his pupils and friends ! He was the very model of a teacher, having put into successful practice every principle of teaching. His conscientious outlook and sense of duty, and a fund of learning without any ostentation are qualities which will inspire those who knew him, indeed for a long time to come. Prof. HIRIYANNA is one of the great *ācāryas* of modern times. It was an honour to know him, a qualification to have read his works and a great privilege to be counted among his pupils :

यं विद्म इति यद्ग्रन्थानभ्यस्यामोऽखिलानिति ।
यस्य शिष्याः स्म इति च श्लाघन्ते स्वं विपश्चितः ॥

# THE LATE PROFESSOR M. HIRIYANNA

By Rājasevāsakta Prof. A. R. Wadia

To be asked to write on Professor Hiriyanna especially for the issue of THE POONA ORIENTALIST dedicated to his memory is not merely a matter of pleasure but a matter of sacred duty. Our friendship goes back to 2nd January 1917 when I joined the Maharaja's College, Mysore, as Professor of Philosophy. Professor Hiriyanna had already made a name as a saintly scholar of Sanskrit and had been asked to teach Indian Philosophy pending my appointment. In those days Indian Philosophy did not figure as a subject in the Philosophy curricula of our Universities, and I was not quite prepared for the subject. So this arrangement suited me quite well, and when even at the end of the year he asked me whether he was to continue teaching the subject in the following years, I replied in the affirmative and this promise was kept till the end. Philosophy was not his subject and he too had to prepare his lectures, but he had the advantage of traditional Sanskritic lore behind him and the subject came more easily to him than it could have done to me. But this arrangement cost me personally a lot, for I have remained a back number in Indian Philosophy, but the College and the students gained, and this is what really matters in a university. It was a happy arrangement for Professor Hiriyanna, for it enabled him to specialise in the subject and it was in the field of Indian Philosophy that he gained his laurels in the subsequent years. He was a philosopher enough to see that mere Sanskrit classics in philosophy would not suffice in the twentieth century, and he read up systematically European classics in philosophy, and Bradley with his kinship to Advaita became his favourite.

We were friends in every sense of the term, though by temperament we were markedly different. He was much more of a pure scholar than I could pretend to be. He had very limited interests and life flowed on for him "far from the madding crowd's ignoble strife! Public meetings had no attraction for him even to the verge of his shunning them. My interests were

varied and the words of Gokhale that Indians lacked righteous indignation against social evils had gripped me and I often rushed in "where angels feared to tread." The real connecting bond between us was our unbending respect for principles and a zeal to do the right which burned at white heat in both of us. Both of us were nationalists, though he inclined more towards the Congress and I towards social reform.

Professor Hiriyanna lacked in humour which made him miss the lighter side of life, but his very seriousness commanded respect and nobody could take liberties with him. He was perhaps a bit too sensitive for the traditional philosopher who takes life as it comes, without joy and without sorrow. But even when he felt wounded he was too mild to retort and he preferred to keep quiet, though his eyes spoke his thoughts more eloquently than words could ever do. All in all he was "a verray parfit gentle knight."

He was simple in dress, as professors and professors of Sanskrit and philosophy might more particularly be expected to be, but his simplicity had a grace and beauty all its own. There was no attempt at the hideous hybridisation of dress that has become rather common in certain circles in South India as well as in Western India : dhotie and a short coat with a tie and collar and a turban with a caste mark adorning the forehead. Both Radhakrishnan and Hiriyanna should be taken as real patterns in dressing, if English dress is to be avoided as a matter of principle.

One lesson Professor Hiriyanna taught me which I am not ever likely to forget. It was during Dusserah that I once passed his house and I halted to have a chat across the wall. There was a tent in his compound and I knew it was meant for his brother, Sir M. N. Krishna Rao. Inadvertently I let the words pass my lips : "I see you have a guest," and he quietly retorted : "We do not look upon brothers as guests." This was a more eloquent commentary on the Hindu joint family than what could be found in books, for it brought out effectually the inner harmony of his family life even in an age when the joint Hindu family has been crumbling to pieces under the

impact of new world forces which have taken in India their unhalting stride.

It was a fine experience to have known a philosopher who practised what he preached. It was an honour to have had him as a colleague and as a friend. It was well known that in the late Mr. Bapu Subba Rao and Mr. D. Venkataramiah[1] he had two old bosom friends. When the former died Professor Hiriyanna's comment was simple, but eloquent: "The world has many great men, but not such fine good men". The same could be said of the Professor himself, for after all in life character tells more than flashy brilliance or even the glittering greatness of high office. I do not remember to have seen his name in big head lines in newspapers, but he lives more effectually in the hearts of his students and his colleagues than those who courted fame and got it. Peace to his soul!

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1. Translator of Pañcapādika in the Gaekwad Oriental Series. *-Ed.*

# PROFESSOR M. HIRIYANNA

By Dr. V. Raghavan

In response to the Editor's request I am recording here for the second time,[1] my reminiscences of a personality contact with which I prized as one of the 'blessings' in my scholarly life, the guru-ideal adored in my heart being always, like Śaṅkara Nārāyaṇa, a dual deity composed of Kupuswami Sastri and Hiriyanna.

The beginnings of my association with Prof. Hiriyanna are, like roots deep down below, driven into those solid foundations laid during the student-life under Prof. S. Kuppuswami Sastri, when through officicl channels of University work or non-official channels like the Madras Sanskrit Academy, our Professor brought us together with some of the choicest men, in the scholarly circles and public life. On how many oocasions at our Professor's room or house, Prof. Hiriyanna cast his twinkling eyes on me and the stream of his affection began flowing towards me as a student and then a Research student, it is not possible to recognise now in the great store of love with which my being was later rendered full by him. One hardly ever given to organisational or public activities, he however wholeheartedly welcomed my idea of starting the Kuppuswami Sastri Research Institute and not only gave his active association with it, but later, when during a visit to him at Mysore, I spoke to him of the disheartening circumstances under which I had to work and my increasing anxiety to withdraw from all Academies at Madras, Music and Sanskrit, and devote myself wholly to desk-work in research, he told me, "I can't say anything about all the rest; the Kuppuswami Sastri Research Institute, you should ever hold to." This observation, taken along with another which Professor Kuppuswami Sastri sent me in a letter some years before his demise and which I should reproduce only on another occasion, have formed the 'message' that has sus-

1. For an earlier account by the writer see Journal of Oriental Research, Madras, XVIII. 208-15.

tained me in my public work in the cause of Sanskrit and research in Madras in the midst of endless difficulties. Prof. Hiriyanna's library is now gathered to that of Prof. Kuppuswami Sastri, and I am confident that nothing would be more pleasing to the twin spirits of these two '*Nitya-sūris*' shining in the 'Vaikuṇṭha' of wisdom than to contemplate in their present conjoint benevolence the fusion in one temple of all that they left to scholarly posterity as their heritage.

The traditions in the educational and scholarly spheres as in most other departments of human relationship and activity, have all become greatly changed; a mechanical and even mercantile outlook has become prevalent; grab and scramble characterise even the elders; overanxiety, dash and shortcuts to publicity have come to displace devotion, patience and solid painstaking work on the part of the younger; one placed at the '*yuga-sandhi*' of the elder and the younger, is naturally led to pause and ponder over those ideals which alone are worth keeping before one, if work in this field of learning and culture should have any ultimate meaning. In this country, intellectual and cultural pursuits have always been valued only as sādhanas for self-realisation; then, why neglect *ātma-guṇas* and become merely crazy? The recollection of the ardent feelings which teachers like Hiriyanna evoked and the position of eminence that came to them not by anxious methods of seeking but by virtue of renunciation, should help the reconstruction of the spirit, not only of the ancient vidhis '*ācāryadevo bhava*' and '*ācāryavān veda*', but of the axiomatic basis of the discipline of our learning '*vidyā dadāti vinayam*' and '*sā vidyā yā vimuktaye*'.

Integration of personality was indeed one of the supreme achievements of Prof. Hiriyanna's life. It is given but to few to have that composure while being active, to preserve that picture of leisure in the midst of work. It is highly significant that one of the last thoughts with which he brought round his writings was the ability to hit off that balance between Pravṛtti and Nivṛtti which was the antique *rājamārga* that the *ṛṣis* trod.

This integration of personality, the very essence of our culture, may well be said to be represented by the mantra : *raso*

*vai saḥ*. Later Ālaṅkārikas could hardly resist that fascination for this text and its great suggestiveness for the spiritual orientation that they gave to art on its basis. It was a natural corollary that to Hiriyanna whose heart was set on higher 'SĀHITYA' or integration, sāhitya went hand in hand with Vedānta.

Integration of personality was the greater lesson of his life; but integrity of character, without which that was impossible, was no lesser lesson of his life. The integrity that one imbibed was of a comprehensive nature, in major as well as minor matters, in standards of conduct as well as of writing. Virtues of integrity contributed substantially to one's scholarly reputation as no shifty method or gate-crashing into publicity can.

Prof. Hiriyanna shunned all publicity. To the incidents narrated by me elsewhere I may add some here. It was with great difficulty that MM. Kuppuswami Sastri persuaded him to accept the honour that he, as the spokesman of the Madraa Sanskrit Academy, proposed to confer on him in the form of the title 'Saṁskṛta-Sevā-Dhurīṇa.' Sjt. K. M. Munshi (now a Union Minister) desired to start a Madras branch of the Gītā Samiti, and Dr. S. Radhakrishnan who was also in the city was to inaugurate the Samiti. In the packed Gokhale Hall was also Prof. Hiriyanna who was then staying in Madras for a short time. Not only did he refuse to move out from his quiet corner, but when at the end of the meeting, I expressed my earnestness to introduce him and Mr. Munshi mutually, he just smiled and calmed me down with his usual high reserve and reluctance to be drawn into limelight.

He never accepted any engagement lightly; he took everything seriously and did all things with uniform solemnity. When the first meeting of the Research Committee of the newly started Kuppuswami Sastri Research Institute was held under his chairmanship to draw out the main programme of the Institute, though we were only a few friends personally known to each other expecting only an informal talk, he *stood up* in all earnest, thanked those present and conducted the meeting with due decorum and circumstance. He accepted few social

invitations for dining etc.; in fact, some of his wellmeaning admirers even mistook him at one of his wellknown refusals in the matter of a dinner at Madras. In these matters he always followed his own inner rules and even preferred the displeasure of his friends to getting mixed up too much. When he knew that he could not undertake a particular task or office, he declined it forthwith firmly and none ever succeeded in persuading him in such matters. There are those who accept a place for its importance and give it up at the last moment. At the Bombay Session of the All-Indian Oriental Conference he was elected to the high place of General Presidentship but nothing could prevail against his refusal to accept it in the condition of health in which he was at that time. It is such persons who confer honour on the places they occupy. He had practised this self-denial in several other directions too; I know of more than one case in which an invitation for a remunerative article had been passed on by him to others.

He never expressed his judgment about persons whom he held in high esteem or about persons of whom he had no adequate acquaintance. A young Assistant of our Office once requested him for a certificate on the strength of an article he had written on the Iṣṭasiddhi; quick came the reply that he did not know the correspondent sufficiently is person or by work to give him a certificate. He was not one of those who drew delight from distributing freely messages, certificates, forewords, opinions etc. To the Kuppuswami Sastri Memorial Volume, I wanted very much an appreciation of Sastriar by his closest friend in the scholarly field, but Hiriyanna wrote to me that he would never be able to write one.

He wrote and discussed sometimes with a few friends issues on which he wanted clarification; he had done me the honour of picking my brain more than once on questions of aesthetics and on the implications of some of the very suggestive verses used by Bhoja in his Śṛṅgāra Prakāśa. One of his last papers honoured the Classical Sanskrit Section of the A. I. O. C., Bombay; he sent its draft to the section President for 'suggestions', and to his surprise has found Prof. Hiriyanna

making an acknowledgment to him. This was a matter on which he was very strict. There was an M. O. L. Thesis of our University of which he was a judge; when I drew his attention to its printed version containing many sections plagiarised from the present writer's Number of Rasas, he drew the writer's attention to the typed copy of the submitted Thesis where these portions were originally not included and wanted me to take up with 'Sastriar' this serious lapse on the part of the author of that book. Such features of erzat-reserch are becoming more and more common now.[2] but the repute reared on such false-legs is sure to tumble down soon; those who know will see through, and what is the use of writing for any but the knowing?

Some elder Professors take pride or specialise in the secondary line of running down compeers or practising '*tejo-vadha*' on the younger men. Prof. Hiriyanna judged all work by highest standards but at the same time was free from all failings of '*mātsarya*' to which scholarship especially is very much liable.

It is really very hard to follow in the footsteps of Prof. Hiriyanna either in life or in writing. But let it be given to us to cherish his high ideal and to endeavour, as best as we can, in that direction!

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2. See the present writer's Presidential Address to the Classical Sanskrit Section, XV A. I. O. C., Bombay, Proceed. p. 133.

# THE LATE PROF. M. HIRIYANNA

By Prof. P. K. Gode

As Curator of the Bhandarkar Oriental Research Institute for the last 33 years, I have had occasion to meet numerous personalities and scholars of eminence in different branches of Indology. Among scholars of eminence in this country, whose friendship and co-operation I have enjoyed without a break for more than three decades I count the late Prof. M. Hiriyanna of Mysore as the foremost not only on account of his deep learning, amiable temperament, humility, an inborn desire to do good to others and a host of such other qualities, but on account of his strength of character, uniformly vouched by all his friends and pupils with whom I came into touch since my first personal contact with this great soul in 1919 at the time of the First Oriental Conference. Even before 1919 I was acquainted with the best qualities of head and heart which Prof. Hiriyanna possessed through my *gurus* Prof. Dr. R. D. Ranade and the late Prof. Dr. P. D. Gune, who had already developed intimate friendship with this scholar-philosopher of Mysore.

During his short stay in Poona at the time of the First Oriental Conference Dr. P. D. Gune introduced me to Prof. Hiriyanna and asked me to seek his help and guidance in my studies about the Psychology of Emotions underlying Sanskrit texts on Rhetoric and Philosophy. Since this time I carried on correspondence occasionally with Prof. Hiriyanna, who always responded promptly to all my queries. When Dr. Gune passed away in 1922 Prof. Hirriyanna was very much grieved. The memory of his friendship with Dr. Gune remained ever green in his mind. When in 1949 I started the work of collecting funds for commemorating Dr. Gune's services to Sanskrit learning he hailed the idea with great delight and became a signatory to the Appeal published by me in this connection. In his letter of 11-3-50 he observed: "No Indian scholar deserved such honour better than Dr. Gune." During the last two years prior to his sad demise on 19th September 1950, Prof. Hiriyanna had not been keeping good health. Hence I did not trouble him with my

letters. He, however, inspite of his illness remembered my efforts to raise a suitable memorial to Dr. Gune and on 15th July 1950 sent me the following letter with his contribution to the Dr. P. D. Gune Memorial Fund :—

" I am herewith enclosing a cheque for Rs. 100/- being my contribution to Dr. P. D. Gune Memorial Fund. I trust that your efforts to collect sufficient funds for a suitable memorial will be quite successful."

This is the last letter I had from this renowned friend, with whom philosophy was a rule of life.

I had the pleasure to meet Prof. Hiriyanna personally and spend some time in his pleasant company on 9th September 1937, when he was the guest of honour on the occasion of the Twelfth Anniversary Day of Sir R. G. Bhandarkar and delivered his learned address on the "*Indian Conception of Values*" (published in *Annals*, B O. R. Institute Vol. XIX, pages 10-24). This was my last *darśana* of the revered scholar the memory of which still haunts me and will continue to haunt me throughout my life. The impression about Puof. Hiriyanna's personality, scholarship and character formed by me in 1919 was deepened during my contact with him for no less than 32 years. In closing this short account of my reminiscences of Prof. Hirriyanna, so much loved by his friends and pupils, I am reminded of the following lines of Shelley, which admirably symbolize the depth and serenity of Prof. Hiriyannn's soul and character—

" There the sea I found
Calm as a cradlechild,
In dreamless slumber bound "

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# OF MY TEACHER

By Sri. **M. Yamunacharya**, Mysore.

In the passing away of Professor Hiriyanna there has passed away a ripe scholar of renown. In the field of Sanskrit Studies and Indian Philosophy, he carved out for himself a unique place. His mind worked with mathematical precision. He was as tidy and precise in his thought and writing as in his personal habits. A rare delicacy of feeling combined with great modesty and gentleness made him a fine flower of humanity.

The unobtrusive persuasiveness of his ideas and convictions made him an ideal teacher of Indian Philosophy. Scrupulous fairness to points of view with which he could not fully agree marked him out as a seeker of light wherever he found it. The soft voice with which he spoke in the classes almost sounded as a whisper of his soul in the intimacy of communion between teacher and pupil. His manner and matter of instruction were upanishadic in spirit. We literally sat near him, for he could not be heard from a distance. We had to listen to him with ears and minds closely attuned to his exposition lest some vital meaning may escape us unwarily.

He introduced precision into a subject which lends itself too easily in amateurish hands to woolliness and verbosity. Prof. Hiriyanna was incapable of these two academic sins to which a shallow mind dabbling in philosophy is usually prone. Obscurity, in his view, was not an indication of profundity.

His spirit of earnestness and humility were indeed infectious. One could never pretend in his presence or boast of dubious achievements. Intellectual honesty and integrity of the highest type are the most precious legacy he has left as a teacher in the University.

In his personal life he was singularly pure. He lived like a tapasvin having lost his spouse early in life and centering his human affections on the only daughter he had and her family. He did not have any other 'knots of the heart' except the love of

the eternal the gleams of which he sought to discover in the philosopher saints of India.

His writing which never came too quickly were the result of long periods of reflection, maturation and fructification. We have thus in his teaching the ripeness of fruits which fall into our hands juicy and mellowed by the normal process of biological growth. Like a ripe fruit he fell leaving seeds of inspiration to those to whom his life and his teaching continued to be a perennial source of inspiration. In him we, his pupils, realised the truth that philosophy carries great conviction only when we have a living witness to its truths. Books will not answer the vital philosophic need in the same way a living teacher who lives the philosophic life and who at the same time is capable of propounding the teaching by word of mouth. He puts me in mind of an untraceable verse culled from an ancient lore of teacher worship :

Śāstrādiṣu sudṛṣṭāpi sāṅgā sahaphalodayā l
Na prasidhyati vai vidyā vinā sadupadeśataḥ ll

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# SOME FLORA MENTIONED IN THE EARLY MEDICAL LITERATURE OF BENGAL AND SOME POPULAR TABOOS ABOUT THE USE OF CERTAIN FRUITS AND VEGETABLES

By **Tapo Nath Chakravarti**, M. A.

Some of the trees, plants and creepers mentioned in the early inscriptions of Bengal are alike found mentioned in a contemporary. Indian medical treatise called Cakradatta-saṁgraha or Cikitsāsaṁgraha. The work deals with Pathology and Therapeutics and so it is primarily concerned with the use of medicinal herbs. A few fragments of information regarding some other plants, which are alike used for medical purpose may, however, be gleaned from its pages. Cakrapāṇidatta, the author of this work, seems to have been an inhabitant of the Birbhum district of Bengal. As it appears from his work, he was a disciple of Naradatta, a renowned physician of the twelfth century A. D. The then king of Gauḍa or Bengal is said to have appointed him as a superintendent of the royal Kitchen (See Vaidyaka-Śabdasindhu, Introduction, P. 6).

Thus Paṭola (Trichosanthes dioica Roxb) is mentioned as an item of amṛtāṣṭaka in connection with the medicines prescribed for the treatment of fever (Jvaracikitsā). The verse in question is as follows :— "Guḍucīndrayavāriṣṭapaṭolaṁ Kaṭurchinī। Nāgaraṁ candanaṁ mustaṁ pippalīcūrṇasaṁyutam ॥ Amṛtāṣṭaka ityesha .....// " (Verse 115, Calcutta Edition of Cikitsāsaṁgraha, P. 31). Similarly Pañcatikta is mentioned in the verse :—"Kshudrāmṛtābhyāṁ saha nāgareṇa sapauṣkarañcaiva kirātatiktam। Pivet Kashāyantviha pañcatiktaṁ.....॥ (Verse, 117, P. 31). Similarly Pañcamuṣṭikā is mentioned in the following verses :—"Yavakolakulatthānāṁ mudgamūlakaśuṇṭhayoḥ Ekaikamuṣṭimāhṛtya pacedaṣṭaguṇe jale ॥ Pañcamuṣṭika ityesha.....। " (Verse, 139, P. 38). Like Pañcamuṣṭika, saptamuṣṭika is described in the explanatory verse, which is as follows :—

"Yavakolakulatthaiśca mudgamūlakasuṇṭhakaiḥ। Dhanyāka-viśvasaṁyuktairyūshaḥ syāt saptamuṣṭikaḥ ॥ " (Ibid, P. 38).

The Vilva or the wood-apple tree (AEgle Marmelos) is similarly mentioned in the category of Bṛhatpañcamūlam. It is mentioned in the Verse :—"Vilvaśyoṇākagāmbhārîpāṭalāgaṇikārikāḥ / .....pañcamūlamidaṁ mahat ॥" (Pp. 38-39, Verse, 141). In the same way, the nimba and Devadāru trees are mentioned in Aṣṭādaśāṅgaḥ, that is to say, a combination of eighteen specified trees and plants. Reference to aṣṭādaśāṅga is found in the verse :—"Bhūunimbadārudaśamūlamahaushadhābda-tiktendrabîjadhanikebhakaṇākashāyaḥ.....॥" (Verse, 144, P. 39). Devadāru is also mentioned in the category of Mustādyagaṇa, which are alike eighteen in number :—Mustaparpāṭakośîradevadārumahaushadham । Triphalā dhanvayāsañca nîlî Kampillakaṁ :trivṛt ॥ Kirātatiktakaṁ pāṭhā balā kaṭukarohiṇî madhukaṁ pippalîmūlaṁ mustādyo gaṇa ucyate ॥ Astadaśāṅgamuditamedvā..... ।" (Pp. 89-40 ।, verse, 144). Jambu and Dāḍima are alike mentioned in a list of Pañcapallava used especially for medical purpose :—"Jambudāḍimaśṛṅgāṭapāṭhākañcaṭapallavaiḥ...../" ( Verse, 9, P. 86). Paṭola is similarly mentioned in the list of Pañcakashāya used for medical purpose :—Vacāvāsāpaṭolānāṁ nimbasya phalinītvacaḥ kashāyo madhunā pīto vāntikṛnmadanānvitaḥ" (Verse, 2, P. 479). Guggulu is similarly mentioned in connection with Ābhāguggulu :—"Ābhāphalatrikairvyoshaiḥ sarvairebhiḥ samîkṛtaiḥ । Tulyo guggulurāyojyo bhagnasandhiprasādhakaḥ ॥" (Verse, 12, P. 476). Similarly sarshapa, dūrvā, paṭola, nimba, aśvagandhā haridrā, suradāru etc. are mentioned in a verse in connection with the treatment of leprosy :—"Kuṣṭhaṁ haridre surasaṁ paṭolaṁ nimbāśvagandhe suradāruśigru । Sasarshapam tumburudhānyavanyam caṇḍāśca dūrvāñca samāni kuryāt ॥" (Verse, 10; P. 480). Tila or sesamum is thus mentioned in a verse in connection with the preparation of gandhataila or scented hair-oil :—"Rātrau rātrau tilān kṛshṇān vāsayedasthire jale । Divā divoiva saṁśoshya kshîreṇa paribhāvayet ॥" (Verse, 15, P. 476). Ābhā is a name of Barbura or Barbūlavṛksha (Acācia arabica). It is generally known as the Babhul tree or Bāblā gācha, as it is known in Bengal (*Vaidyaka-Śabdasindu*, Pp. 108 and 944). Devadāru or Suradāru (Cedrus deodara or Pinus deodara) is the name of a tree producing fragrant wood. It is sacred alike to

the gods Śiva and Indra. It has, therefore names like Śivadāru, Śāmbhavaṁ, Bhavadāru, Śakradruma, Indravṛksha, Indradāru etc. It dispels ghosts and so it is called Bhūtahārî. It is dear to all gods and hence it has names like Amaradāru, Devakāṣṭha, Surabhūruha, Surāhvaḥ etc. It is also called Kalpapādapa for its celestial or divine qualities. It has other names like Pîtadāru, Bhadradāru, Pūtikāṣṭha, Snigdhadāru, Kilimaṁ etc. It has two main varieties according to the quality and nature of its timber :—"Snigdhadāru Kāṣṭhadārubhedena dvidhā." (Ibid, P. 558). In connection with jvara-cikitsā or treatment of fever, Cakrapāṇidatta mentions the names of Raktaśāli and Shashṭika paddy. Mudga, Āmalaka Mūlaka and Nimba are also mentioned in this connection :—

"Raktaśālyādayaḥ śastāḥ purāṇāḥ shashṭikaiḥ saha/ Yavāgvodanalājārthe jvaritānāṁ jvarāpahāḥ ॥ Mudgāmalakayūshastu vātapittātmake hitaḥ । Hrasvamūlakayūshastu kaphavātātmake hitaḥ । Nimbakūlakayūshastu hitaḥ pittakaphātmake ॥" (Verses 33-34, P. 11). Mūlaka denotes radish and hrasvamūla is a name of black or red sugarcane. (*Vaidyaka-Śabdasindhu*, P. 1199.) Sūkadhānya and Śamîdhānya are alike named in the commentary (See Commentary of verse, 38, P. 11). Vegetables like Paṭolapatra, Vārtāku, Mūlaka, Kāravellaka etc. and pulses like Mudga, Masūra Canaka, and Kulattha are alike mentioned in the following verses :—

"Mudgān masūrāṁścaṇakān kulatthān samukushṭakān । Āhārakāle yūshārthe jvaritāya pradāpayet ॥ Paṭolapatraṁ vārtākuṁ kūlakaṁ kāravellakam । Karkoṭakaṁ parpaṭakaṁ gojihvāṁ bālamūlakaṁ । Patram guḍūcyāḥ śākārthe jvaritāya pradāpayet ॥" (Verses, 35-36, P. 12). Kāravellaka (Momordica charantia or Momordica muricata) is commonly known in Bengal as Karelā or Karalā. It has some other names like Toyavallî, kaṇḍūra Kaṭillaka. kāṇḍakaṭūka, Paṭuḥ etc. (*Vaidyaka-Śabdasindhu*, P. 256). Kūlakam is a name of Paṭola (Ibid, Pp. 304, 305) Karkoṭaka is a name of the Vilva tree. It also denotes a vegetable commonly known in Bengal as Kãkrole. (Ibid. P. 218). Parpaṭaka (Oldenlandia Corymbosa or Oldenlandia biflora) is known in Bengal as Kshetpāpṛā (*Vaidyaka-*

*Śabdasindhu*, P. 644). Gojihvā is the name of a śāka plant (Elephantopus scaber) (Ibid, P. 36). Vārtāku (Solanum melongena or solanum Esculentum) is popularly known in Bengal as Beguṇa. It has several names as Bhaṇṭākī, Hiṅgulī, Simhī, Vārtā, Vātikuṇa, Dushpradharshinī, Vātigama, Śākavilva, Mahābṛhatī, Vṛntāka, Aṅgana, Kaṇṭakinī, Nidrālu, Citraphalā, Nīlavṛshā, Māṁsalaphalā etc. (Ibid, P. 964) There is a common Bengali maxim—"Telebe guṇe jvale yāoya" which means to be greatly irritated or exasperated at one's stupidity. There is a similar Bengali proverb to denote a state of intense hostility. Such a relation is expressed by the popular adage. "Ādāya Kāckalāya", that is to say, to be at loggerheads or in a daggers drawn relation. Green plantain (Kācā kalā) should not therefore, be combined in a curry with ginger (ādā). Dry ginger or śuṇthī (Gingiber officinale) has already been mentioned. There is a similar Bengali maxim Kalā Poṛā or kacupoṛā khāoya Burnt kadalī and burnt kacu are thus condemned as food. Mukushṭaka is a name of Vanamudga, a variety of mudga while bālamūlaka denotes tender radish (Ibid, P. 733). Mātuluṅga (Citrus medica) is mentioned in the following verse :—"Arucau mātuluṅgasya keśaraṁ sajyasaindhavam l Dhātrīdrākshāsitānāṁ vā kalkamāsyena dhārayet ll" (Verse 38, P. 13). Drākshā (Vitisvinifera) is the name usually applied to dried grapes. It is commonly known in Bengal as Kismis (*Vaidyaka-Śabdasindh*, P. 564).

It is needless to point out that like Dhātrī, that is to say, Āmalakī, the two other component ingredients constituting Triphalā, namely Harītakī and Vibhītaka have alike been mentioned in several places. Another important tree, the juice of whose skin is often prescribed in diseases of the heart, is known as Arjuna (Tarminalia Arjuna or Pentaptera Arjuna). It has several names like Kakubha, Indradruma, Śambara, Pārtha, Gāṇḍīvī, Kṛshṇasārathi, Phālguna, Dhanvī, Savyasācī, Karavīraka, Karṇāri, Kaunteya etc. (*Vaidyaka-Śabdasindhu*, P. 69). It is said to be proverbially haunted by ghosts. Kustumburu, that is, Coriander seeds are mentioned along with Pippalī and Śatapushpa or drill seeds in the following verses :— "Vilvādipañcamūlī ca guḍūcyāmalake tathā l Kustumburusamo hyesha

kashāyo bālike jvare ॥ Pippalîśārivādrākshāśatapushpāhareṇubhiḥ....." (Verses, 66–67, Pp. 22–23). Śārivā is known in Bengal as Anantamūla. Śārivā is mentioned in the next verse:– "Guḍūcî śārivā drākshā śatapushpā punarnavā Saguḍo'yaṁ kashāyaḥ syādvātajvaravināśanaḥ ।" (Verse, 68, P. 23). Punarnavā (Boerhaavia diffusa or Procumbens anderecta) is the name of a common medicinal plant (*Vaidyaka-Śabdasindhu*, P. 683). The names of Śatāvarî and Kaliṅga are found in subsequent verses of the same page. Śatāvarî is commonly known in Bengal as Śatamūlî. Kaliṅga denotes kūṭajavṛksha Kaliṅga also denotes Plakshavṛksha and Śirîshavṛksha (Ibid, P. 299). Śigru (Moringa pterygosperma or Hyperanthera Moringa), which has already been mentioned (See Verse, 10, P. 480), is generally known as Horse–radish tree (*Vaidyaka-Śabdasindhu* P. 1042). It is also known as Śobhāñjana or Śajinā, as it is commonly known in Bengal. Its blossoms and legumes are used for curry and its drumsticks are supposed to be an antidote of diseases like pox. Like Badarî meaning the fruit of the jujube tree, Vikaṅkata is mentioned in several places in the treatise of Cakrapāṇidatta. Vikaṅkata is the name of a tree having small fruits (Flacourtia Ramontchi or Var sapida). It has names like Śruvāvṛksha, kiṅkirî, Srugdāru, Madhuparṇî, Gopaghoṇṭā etc. It is noted for its thorny branches and so it has names like Kaṇṭakārî, kaṇṭaka, kaṇṭapatra, kaṇṭapāda etc. (*Vaidyaka-Śabdasindhu*, p. 968) The thorny branches of the Vikaṅkata tree are especially used by Hindu monks in Bengal, who observe strict discipline in the matter of food, dress and other kinds of enjoyment in honour of the God Śiva during the month of Caitra (middle of March to middle of April). During the Gājana festival, which takes place during the last three or four days of the month of Caitra, these monks practise various austerities or self-immolating physical feats. One of these feats is associated with making jumps from a high level on the thorny branches of a Vikaṅkata tree or the thorny branches of a jujube tree placed below on the ground. The last of these physical feats is popularly known in Bengal as hook-swinging. It is associated with the planting of a wooden pole or post resembling a tree, which is usually known as Caṛakagācha. The monks keep them-

selves hanging from or swinging around this sacred pole with the help of ropes and hooks. The festival takes place on the last day in the month of Caitra, which is accordingly known as Caṛaka-Saṁkrānti. Cakshu Caṛakgācha, as the Bengali maxim goes, denotes a state of great difficulty or intense perplexity.

Lodhra, Utpala and Padma are mentioned in verse 73 while verse – 75 mentions the name of Priyaṅgu (P. 24). Harîtakî is mentioned in connection with Aṣṭāṅgadhūpa in the following verse :— "Palaṅkashā nimbapatraṁ vacā kuṣṭhaṁ harîtakî | Sarshapāḥ sayavāḥ sarpirdhūpanaṁ jvaranāśanam ||" (Varse, 177, P. 46). Apāmārga is mentioned in connection with Aparājitādhūpa (Ibid, P. 46). The name of jayantî is alike found in the account of Aparājitādhūpa (Verse, 180, P. 47). The leaves of Aśvattha are referred to in connection with a sacred formula quoted in this work (See P. 48). The custom of offering oblations of sesamum and water to the departed spirit of a person is reflected in this quotation :— "Gaṅgāyā uttare kūle aputrastāpaso mṛtaḥ | Tasmai Tilodakaṁ dadyānmuñcatyaikāhiko, jvaraḥ ||" Harenu, which has already been mentioned, is a name of kalāya and Hareṇuka is a name of Aṛhahar pulse. Bṛhatî (Solanum Indicum) is commonly known in Bengal as Vyākutṛa, a class of Vārtāku. It also denotes Vārtāku. (*Vaidyaka-Śabdasindhu*, P. 999). Lākshā, Haridrā, Mūrvā, Mañjiṣṭhā, Bṛhatî and Śatāvarî are mentioned in the following verse :— "Mūrvā lākshā haridredve mañjiṣṭhā sendravaruṇî Bṛhatî saindhavaṁ kuṣṭhaṁ rāsnāmāṁsî śatāvarî" (Verse, 210, P. 59). Mūrvā is the name of a plant generally known as Bow string hemp (Sansevieria Zeylanica or Sansevieria Roxburghiana) (*Vaidyaka-Śabdasindhu*, P. 834). Mañjiṣṭhā is the name of a creeper called the Indian madder (Rubia Cordifolia) (Ibid, P. 765). Mention has already been made of the use of Mañjiṣṭhā or śara grass as a belt in connection with the Upanayana ceremony. Māṁsî is a name of Vāṭyālaka. (Ibid, P. 810). Mañjiṣṭhā creeper would be used as a girdle by Brahmacārins or students in ancient India while living in the house of their preceptors. Śālmalî and Śāla trees are alike named in the following verse :— "Sadārvyaṅkoṭhapaṭhānām mūlaṁ tvak kuṭajasya ca Śālmalîśālaniryyāsa-dhātakîlodhradāḍimam | ....."

(Verse, 49, P. 76). Jambu, Āmra and Āmalakî are mentioned in the following line :— "Jambavāmrāmalakînāntu pallavānatha Kuṭṭayet" (Verse, 58, P. 77). Nîlotpala is mentioned along with Lodhra in the following line :— "Kuṭajaphalavalkakeśara-Nîlotpalalodhradhātakîkalkaiḥ" (Verse, 44, P. 118). Mention is then made of Sunishaṇṇaka and Cāṅgerîghṛta. Avākpushpî, Nyagrodha, Uḍumbara and Aśvattha are mentioned in this connection in the following verse :—

"Avākpushpî balā dārvî pṛśniparṇî trikaṇṭakaḥ । Nyagrodhoḍūm barāśvatthaśuṅgāśca dvipalonmitāḥ ॥" (Verse, 45, P. 118). Sunishaṇṇaka is the name of a śāka commonly known in Bengal as sushuṇî. Its latin name is Blepharis Edulis (*Bhāvaprakāśa* P. 639). Cāṅgerî is also the name of a śāka, usually known in Bengal as Āmarula. In English, it is called Wood Sorrel. It has several names like Cukrikā, Dantaśaṭhā, Ambaṣṭhā, Amlaloṇikā, Aśmantaka, Śapharî, Kuśalî Amlapatraka etc. (Ibid, P. 639). The same verse gives the name of Pippalî, Marica, Devadāru, Candana and Kaliṅga :— "Pippalî Pippalîmūlaṁ maricaṁ devadāru ca ॥" Kaliṅgaṁ śālmalîpushpaṁ vîrā candanañjanam ।" Pippalî denotes long pepper (Chavica Roxburghii) while Marica is the name of black pepper (Piper Nigrum). Several types of paddy like Śāli, Shashṭikā, Nîvāra, Śyāmā etc. are named in the following verse :— "Śālishashṭikanîvārakoradūshapraśātikāḥ । śyāmākaśca Priyaṅguśca bhojanaṁ raktapittināṁ ॥ Masūramudgacaṇakāḥ samakuṣṭāḍhakîphalāḥ । Praśastāḥ sūpayūshārthaṁ kalpitā raktapittināṁ ॥ (Verse, 5, P. 158). Tālîśa and Aṭarūsha or Vāsaka are mentioned in the following line :— "Tālîśacūrṇasahitaḥ peyaḥ kshaudreṇa vāsakasyarasaḥ ।" (Verse, 11, P. 159). Phalguphala or Kākaḍumura is mentioned in the following line :— "Samākshikaḥ phalguphalodbhavo vā pîto rasaḥ śoṇitamāśu hanti ।" Madayantyaṅghrijaḥ kvāthastadvat samadhuśarkaraḥ ॥" (Verse, 14, p. 159). Madayantî is a name of Mallikā flower (*See Vaidyaka-Śabdasindhu*, P. 772). Atasî flowers are mentioned in the next verse :— "Atasîkusumasamaṅgā vaṭāvarohatvagambhasā pîtā । Praśamayati raktapittaṁ yadi bhuṅkte mudgayūsheṇa ।" (Verse, 15, P. 159). Atasî (Linum Usitatissimum) is commonly known in Bengal as Masinā. In

English, it is called common flax (*Vaidyaka-Śabdasindhu*, P. 22). Homa or offer of oblations to the sacred fire in the prescribed manner and other propitiatory rites for pacifying the evil influence of planets are even now performed in Hindu society in Bengal in cases of serious illness. Propitiatory rites (svastyayana), offer of oblations to fire (homa) and practice of charity and liberality to guests have, therefore, been recommended as means of recovery in cases of certain fever. Specific direction to this effect is found in the following verse :—

"Abhicārābhiśāpotthau jvarau homādinā jayet । Dānasvastyayanā tithyairutpātagrahapîḍajau ॥" (Verse, 217, P. 60).

Śākhoṭaka, Khadira, Priyaṅgu, Kovidāra and Śālmalî are mentioned in the following verses :—

"Bhadraśākhoṭakatvagrasabindudvitayayuto ghṛtadviguṇaḥ । Bhūnimbakalka ūrddhagapittāsrakāsaśvāsaghnaḥ ॥" khadirasya priyaṅgūṇāṁ kovidārasya śālmaleḥ । Pushpacūrṇāni madhunā lîḍhvā cārogyamaśnute ॥" (Verses. 20-21; Pp. 160-61). Kovidāra (Bauhinia Variegata) is the name of a species of ebony. Its flowers are known as Tāmrapushpa or Raktakāñcana (*Vaidyaka-Śabdasindhu*, P. 325). Elā and Kharjura are alike stated in connection with Elādiguḍikā in the following verse :— "Elāpatratvaca'rddhākshāḥ pippalyarddhapalaṁ tathā । Sitāmadhuka kharjura-mṛdvîkāśca palonmiṭāḥ ॥" (Verse. 24, P. 161). Pañcakola is mentioned in connection with the treatment of cough (Verse. 17, P. 190). In connection with the preparation of Navāṅgayūsha mention is similarly made of Karkandhu, yava and Dāḍima. Vibhîtaka is mentioned in the following verse :— "Vibhîtakaṁ ghṛtābhyaktaṁ gośakṛtpariveshṭitam । Svinnamagnau haret kāsam dhruvamāsyavidhāritam ॥" (Verse. 23, P. 191). Harîtakî is similarly mentioned in the following line :— "Harîtakînāgaramustacūrṇaṁ guḍena tulyaṁ guḍikā vidheyā" (Verse. 27, P. 191). Bhārgî, Surāhvā or Tulasî plant and kattṛna are alike mentioned along with śuṇṭhî and Parpaṭaka in the following verse :— "Kaṭphalaṁ kattṛṇaṁ bhārgî mustaṁ dhānyaṁ vacābhayā । śṛṅgî parpaṭakaṁ śuṇṭhi surāhvā ca jale śṛtam ॥" (Verse. 21, P. 191). Kattṛṇa (Andropogon Sehoenanthus) is the name of a scented grass commonly known

in Bengal as Rāmakarpūra. It has other names like Rauhisha, Devajagdha, Saugandhika, Bhūtika, Dhyāma, Paura, Śyāmaka and Dhūmagandhika. There is another scented grass called Bhūtṛṇa ( Andropogon citratus ) ( *Bhāvaprakāśa*, P. 591 ). Lavaṅga, kakkola, Uśîra, Candana, Nilotpala, Gîraka and Aguru are mentioned in the following verse :—Lavṅgakakkolamúśîracandanaṁ nataṁ sanîlotpalajîrakaṁ samam । Truṭiḥ sakṛshṇāgurubhṛṅgakeśaraṁ kaṇā saviśvā naladaṁ sahāmbudam ॥ Ahîndrajātîphalavaṁśalocanāḥ sitāṣṭabhāgaṁ samasūkshācūrṇitam । ....." (Verse. 12, P. 176). Jātîphala is known as nutmeg while kakkola denotes the fruit of Cocculus Indicus (*Vaidyaka—Śabdasindhu*, P. 176). Vaṁśalocana is a name of Vaṁśarocanā, that is, the manna of the bamboo (Ibid, P. 924). Snuhî or the Manasā tree and gomaya or cowdung are mentioned in the following verse—— "Snuhîlavaṇavārtākusnehāṁśchanne ghaṭe dahet । Gomvyaiḥ snehalaaṇaṁ tat paraṁ vātanāśanam ॥" (Verse. 6, P. 240 ). Mālatî flowers and Tālîśapatra are referred to in the following lines :—"Viśālā triphalā kauntî devadārvelabālukam । Sthirā nataṁ rajanyau dve śārive due privaṅgukā ॥ Nîlotpalailāmajishṭhā dantîdāḍimakeśaram । Talîśapatram Bṛhatî mālatyāḥ kusumaṁ navam ॥" (Verse 15, P. 228). Elabāluka is the name of a perfume. It denotes the seed of some plant. (*Vaidyakaśabdasindhu*, P. 168). Ciñcāpatra is mentioned in connection with sthaulya—cikitsā in the following verse :—"Ciñcāpatrasyarasamrakshitaṁ kakshādiyojitṁa jayati । Puṭadagdhaharidrodvartanamacirāddehadaurgandhyam॥" (Verse. 16, P. 394). Alambushā and Guggulu are mentioned in the next verse (verse. 17, P. 394). Ciñcā (Carchorus acutangularis) is the name of a śāka or potherb. It has other names like Cañcu, Cañcukī, Dîrghapatrā, Satiktakā (*Bhāvaprakāśa*, P. 639). Alambushā is the name of a sensitive plant. It also denotes Bhūkadamba, Mahāśrāvaṇī etc. (*Vaidyaka-Śabdasinduh*, P. 74). Devadāru, Palāśa, Arka and Aśvagandhā are all spoken of in connection with Udaracikitsā ;—"Devadārupalāśārka-hastîpip palîśigrukaiḥ । Sāśvagandhaiḥ sagomūtraiḥ pradihyādudaraṁ sanaiḥ ॥" (Verse. 18, P. 398). Kumuda, Godhūma, Raktaśāli and Madhuyaṣṭika are mentioned in the following verse :— "Kumudaṁ padmakośîraṁ godhūmo raktaśālayaḥ । Mudga-

parṇî payasyā ca kāśmarî madhuyaṣṭikā ॥" (Verse. 12 P. 633). Plantain or kadaliphala, seed of cucumber or trapushabîja etc. are also mentioned in the same verse :—"Balātibalayormūlamurpalaṁ tālamastakam । Vidārî śatamūlî ca śālaparṇî sajîvakā ॥ Phalam tripushabîjāni pratyagraṁ kadalîphalam । ....." (Verse. 12, P. 633). Balā (Sida Cordifolia) and Atibalā (Sida rhombifolia) are names of two different types of vāṭyālaka. Tālamastakam is a name of Kaṭuśūraṇa, that is to say, wild variety of Ola or Olva. Tālamastakam may also denote the top or upper parts of a palmyra tree (tālavṛkshamastaka) (*Vaidyaka-Śabdasindhu*, P. 492). Piyāla and yaṣṭimadhu are mentioned in the following verse :—"jîvanîyaiḥ śatāvaryyā mṛdvîkābhiḥ parushakaiḥ । Piṣṭaiḥ piyālaiścākshāmśairdviyashṭimadhukairbhishak ॥" (Verse. 80, P. 642). Sārshapataila and Kusumbhataila are alike mentioned in the next verse (Verse. 31, P. 642). Śṛṅgāṭaka is associated with Drākshā in the following line:— "Śṛṅgāṭakaṁ bisaṁ drākshā kaśeru madhukaṁ sitā....." (Verse. I, p. 645). Śṛṅgāṭaka is commonly known in Bengal as Pāniphala. It has other names like jalaphala, Trikoṇaphala etc. Its English name is Water Calteof (Trapabispinosa) (Bhāvaprakāśa, P. 617). The next verse mentions the names of Kapittha, Vilva, Bṛhatî, Paṭola and Ikshu : — "Kapittha vilvabṛhatî-paṭolekshunidigdhikāḥ....." (Verse. 2, P. 645). Kaśeru denotes back-bone. It is also the name of keśura grass (scirpus kysoor) (*Vaidyaka-Śabdasindhu*, P. 234). Lākshārasa is mentioned in connection with Lākshādya taila (See Verse. 23, P. 562). Irimeda is similarly mentioned in connection with irimedādyataila (Verse. 32, P. 562). Irimeda is popularly known as Viṭkhadira. It is called the sponge tree (Mimosa) (*Bhāvaprakāśa* P. 608). Mention is similarly made of Bakulādya taila and the name of Bakula (Mimusops Klengi) is found in this connection :— "Bakulasya phalaṁ lodhraṁ vajravallî Kuruṇṭakam ।" (Verse. 34, P. 563). Reference to Eraṇḍa or the castor-oil plant (Ricinus communis) is found in a verse quoted by the author in connection with Strîroga-cikitsā :— "Eraṇḍasya vane Kāko Gaṅgāṭîramupāgataḥ । Itaḥ pivati pānîyaṁ viśalyā garbhiṇî bhavet ॥" (See Verse. 11, P. 648). Viśalyā is a name of Vikaṅkaṭa tree. It also denotes

Lāṅgalikā, Trivṛtā, Ajamodā etc. (*Vaidyaka-Śabdasindhu*, P. 981). Dhāmārgava is thus, found mentioned in connection with Vamanādhikāraḥ (See Verse. 6, P. 750). Aśvagandhā is praised in connection with Aśvagandhā taila (Verse. 15, P. 733). The name of Vārāhîkanda is given in the following line :— "Vārāhîkandasaṁjñastu carmakārāluko mataḥ।" (Verse. 9; P. 730). The name vārāhîkanda is usually given to a class of potato or esculent root (Dioscorea) (See Bhāvaprakāśa, P. 644). The use of the boiled juice of the bark of Arjuna tree is prescribed in diseases of the heart :— "Arjunasya tvacā siddhaṁ kshîraṁ yojyaṁ hṛdāmaye। Sitayā pañcamūlyā vā valayā madhukeṇa vā॥" (Verse. 6, P. 356). Vacā or the sweet flag (Acorus calamus) is also mentioned in this connection :— "Vacā-nimbakashāyābhyāṁ vāntaṁ hṛdi kaphotthite।" (Verse. 8, P. 356). The treatise of Cakrapāṇidatta abounds with the names of many other trees, plants and creepers. Within the limit of a few pages, it has not been possible to incorporate all such references. A few relevant lines or passages have accordingly been included by way of illustration. A few important medicinal herbs, whose names are frequently heard, have also been included in this survey. It will be evident from a perusal of this meagre and fragmentary account of the flora of ancient Bengal that life in Hindu society was never artificial or entirely dissociated from trees, plants and animals all around. The Hindu mind tried at every stage to associate itself deeply with external nature and trace the inner link between the visible and the invisible. Nature is, thus, thought to be a handiwork of the same creator one of whose creative impulses is reflected in human beings. Man is supposed to be a part and parcel of the cosmic order of life. The Hindu mind has accordingly established a sweet bond of amity with the nooks and corners of external nature, a loving relation of peace and goodwill or a state of harmony and symphony with the cosmic order around. The physical and spiritual life of man and the vast and complex social organisation have, as a result of this tendency, been closely interwoven with the fauna and flora of the land. A diversified mosaic is thus, exhibited in the time-honoured taboos and prohibitions regarding food and other enjoyments, as we find them reflected

in the pages of Varṣapañjikā or current Hindu almanac in Bengal. Each season of the year, each month, nay, every lunar day (tithi), has its prohibited fruits and vegetables.

Kushmāṇḍa or pumpkin gourd (Benincasa cerifera) is thus prohibited as an article of food on the first lunar day, that is, Pratipadā. Dvitīyā or the second lunar day has similarly its restriction on Bṛhatī. Tṛtiyā or the third lunar day has its toboo on Paṭola. Mūlaka or Mūlā (radish) is prohibited on the fourth lunar day (Caturthī). Vilva fruit is excluded from our diet on the fifth lunar day (pañcamī). The sixth lunar day (Shashṭhī) has its taboo against the use of Nimba. Tāla or the fruit of the palmyra tree is prohibited on the seventh lunar day (saptamī). Aṣṭamī or the eighth lunar day has similarly its restrictions against cocoanut and meat. Alābu or the bottle-gourd is thus a prohibited vegetable on the ninth lunar day (navamī). There is a similar restriction about the use of Kalambīśāka on the tenth lunar day (daśami) while ekādaśi or the eleventh lunar day has its own taboo against the use of kidney-beans (Śimbī). Pūtikā śāka is similarly excluded from our diet on the twelfth lunar day (dvādaśi) while trayodaśī or the thirteenth lunar day has its specifiic injuction against the use of Vārtāku. Meat and fish and the use of Māshaka are alike prohibited on the fourteenth lunar day (caturdaśī). Meat is similarly prohibited on tuesday and sunday in a week and on full moon and new moon days (i. e. the fifteenth lunar days in a month). Sunday has its special restriction about some other items of our food like lentil (masūra), ginger, leaves of Nimba tree, māshaka, fish and a variety of śāka or potherb commonly known in Bengal as rāṅgāśāka or Naṭeśāka. Mūlaka or radish is thus, excluded as an article of food during the month of Māgha (middle of January to middle of February). Paṭola, Vārtāku, Kalambīśāka, white śimbī, Rājamāsha or Nishpāva and Kadamba are alike prohibited during the period extending from the eleventh lunar day in the bright half of the month of Āshāḍha (middle of June to middle of July) to the twelth lunar day in the bright half of the month of Kārtika (middle of October to middle of November). Alābu is similarly prohibited during the month of Bhādra (middle

of August to middle of September ). White fruits of the palmyra tree, alābu of round shape, Vārtāku, white like kunda flower, white kalambîśāka and white kusumbha śāka are similarly banned as food in all seasons of the year. ( See *Kriyākāṇḍa-Vāridhi* ( *Calcutta Edition* ), Pp. 219–20 ). There are some other special restrictions about meat. Alābu ( Cagenaria vulgaris or Cucurbita lagenaria ) is popularly known in Bengal as Lāū. Pūtikā is the name of a potherb usually called the Red Malabar Night Shade ( *Bhāvaprakāśa*, P. 638 ).

Rājamāsha (Vigna catiang or Dolichos sinensis) is to be distinguished from Māshaka (Phaseolus radiatus or Phaseolus Roxburghii). Kalambî (Convolvulus repens) is the name of a common potherb of Bengal. Mārishaśāka (Amaranthus tricolor) is popularly known as Naṭeśāka (Ibid, P. 638). Kadamba is the name of a well-known flower. Kadamba also denotes mustard seed or its leaves. Exciting vegetables like garlic (Allium Sativum) or Rasona and more especially palāṇḍu (Allium Cepa) or Onion are forbidden as food in the case of Brāhmins and ladies especially widows. Exciting drinks like the fermented juice of the palmyra tree (tāṛî) are also condemned as food. The juice of the cocoanut fruit when placed on a vessel made of bell-metal is supposed to act like wine.

# MOTHER GODDESS DURGĀ

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दुर्गा भगवती भद्रा ययेदं धार्यते जगत्।

(Saptaśati. V, 116.)

Mother Goddess Durgā is one of the important deities of the Āryan religion and mythology. She is one of the principal manifestations of 'Śakti' or Divine Power. The Purāṇas tell us much about her incarnation and glory, significance and philosophy.

The name 'Durgā' indicates that this deity is the protector of the good and the destroyer of the wicked like demon "Durga" and others :

दुर्गात् तारयसे दुर्गे तत् त्वं दुर्गा स्मृता जनैः।

(Mahābhārata, IV, 6, 20.)

तत्रैव च वधिष्यामि दुर्गमाख्यं महासुरम्।
दुर्गा देवीति विख्यातं तन्मे नाम भविष्यति॥

(Saptaśatī, XI, 50.)

The Āryan Śāstras declare that whenever 'Dharma' suffers, Durgā, like Kṛṣṇa who is, of-course, not different from her, appears in person in the world, kills the demons and restores law and order :

इत्थं यदा यदा बाधा दानवोत्था भविष्यति।
तदा तदावतीर्याहं करिष्याम्यरिसंक्षयम्॥

(Saptaśatī, XI, 55.)

उपासकानां कार्यार्थं श्रेयसे जगतामपि।
दानवानां विनाशाय धत्से नानाविधास्तनूः॥

(Mahānirvāṇa Tantra, IV, 16.)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥

(Bhagavad-Gītā, IV, 7 and 8.)

Durgā is described by the sages as the presiding deity of battles :

एकैव शक्तिः परमेश्वरस्य भिन्ना चतुर्धा विनियोगकाले ।
भंगे भवानी, पुरुषेषु विष्णुः, कंपेषु काली, समरेषु दुर्गा ।।
[ Durgā-Pūjā-Tattva, (Satiśa), Page 24. ]

In the Khila-Rātrī hymn of the Ṛg-Veda and in the " Devyupaniṣad, ' Durgā is invoked. It is said here that she looks like fire in her complexion and is very bright and shining. She is the power of the sun ( Virocana ) and protects all in dangers and difficulties :

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषुजुष्टाम् ।
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥

( Ṛgveda, ' Khila,' following X, 127. ' Devyupaniṣad ' 4. )

The Purāṇas tell us about many great battles which Durgā fought with the demons for the peace and happiness of the Universe. The most important of these battles is what she fought with Mahiṣa, the demon-king. This battle is vividly described in the Vāmana-Purāṇa (17th to 20th chaps.), Devi-Bhāgavata ( 5th Skandha, 2nd to 18th chaps. ), Mārkaṇḍeya-Purāṇa ( 82 and 83 chaps. ) and Kālikā-Purāṇa ( 60th chapter. ). It took place in the beginning of the 'Satya' Age. Demon Mahiṣa defeated all the gods, drove them away from heaven and occupied the throne of Indra. The gods, therefore, gathered together in the hermitage of sage ' Kātyāyana ' in the Himālaya for some new plan for their victory over the demons, and all of a sudden their powerful lusters came out of their bodies, got collected and united, and suddenly appeared before them as Mother Goddess Durgā who fought with Mahiṣa and killed him on the day of ' Mahānavamī ' ( the ninth day of the bright fortnight in the month of Āśvina ). The gods worshipped her and she disappeared from them :

निर्गतं सुमहत् तेजस्तच्चैक्यं समगच्छत ।।
अतुलं तत्र तत् तेजः सर्वदेवशरीरजम् ।
एकस्थं तदभून्नारी व्याप्तलोकत्रयं त्विषा ॥
( Saptaśatī, Chap. II, 11 and 13. )

यदा स्तुता महादेवी बोधिता चाश्विनस्थ च।
चतुर्दशी कृष्णपक्षे प्रादुर्भूता जगन्मयी॥

देवानां तेजसां मूर्तिः शुक्लपक्षे सुशोभने।
सप्तम्यां साकरोद् देवी अष्टम्यां तैरलंकृता॥

नवम्यामुपहारैस्तु पूजिता महिषासुरम्।
निजघान, दशम्यां तु विसृष्टान्तर्हिता शिवा॥

(Kālikā-Purāṇa, Chapter 60, 78-80.)

This battle of the gods and the demons is hinted at in the Kenopaniṣad, and the same tale is told in the Purāṇas in a slightly different form.

Goddess Durgā on the back of a lion, and fighting with Mahiṣāsura with her ten hands, is specially worshipped in the Autumnal season. This image of Durgā is very significant. It is rather symbolical. It is the Paurāṇika representation of the Vaidika Indra-Vṛtra fight which also is allegorical:

मायेत् सा ते यानि युद्धान्याहुर्नाद्य शत्रुं न नु पुरा विवित्से।

(Ṛgved Saṃhitā, X, 54, 2.)

Thus the Indra-Vṛtra fight admits of several explanations and was understood differently even by the sages of old:

तत्को वृत्रः? मेघ इति नैरुक्ताः। त्वाष्ट्रोऽसुर इत्यैतिहासिकाः। अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते। तत्रोपमार्थेन (रूपकल्पनया) युद्धवर्णा भवन्ति। अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च। विवृद्ध्या शरीरस्य स्रोतांसि निवारयाञ्चकार। तस्मिन् हते प्रसस्यन्दिर आपः॥

(Nirukta, II, 16.)

"Who is Vṛtra? 'A cloud,' say the etymologists. 'A demon, son of Tvaṣṭā', say the legendarians. The fall of rain arises from the mingling of the waters and of lightning. This is figuratively depicted as a conflict. The hymns, and the narratives of the Brāhmaṇas describe Vṛtra as a serpent. By the expansion of his body, he blocked up the streams. When he was destroyed, the waters flowed forth."

The next question is—who is Indra? We know from the Veda that Indra possesses seven rays, removes darkness and

clouds, and makes the frozen rivers flow with the heat of his rays. He is thus not different from the sun.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून् ।

(Ṛgveda, II, 12, 12.)

The 'Indra Dhanus' (rainbow) also goes to prove the same thing.

From all these references it is now evident that one of the explanations of the Indra–Vṛtra fight is that Indra is the Sun and Vṛtra the cloud, and Vṛtra's destruction by Indra is nothing but the annihilation of the clouds of the rainy season by the Autumnal sun. We thus see that the Vaidika Indra–Vṛtra fight is described, a bit differently in a simple story form in the Purāṇas as a battle of Durgā with Mahiṣa. 'Daśa-bhujā Durgā' is thus none but the sun of Autumn, spreading the bright rays all round and dispelling the clouds of the rainy season. The sun, as we know, goes to the 'Rāśi' of 'Kanyā', the sixth sign of the Zodiac, after 'Simha' the fifth one. Durgā is consequently described as 'Kanyā' on the back of a 'Simha' and fighting with a terrible demon (cloud), looking sometimes like a 'Mahiṣa' (buffalo) and sometimes like a 'Simha' (lion) or Gaja' (elephant):

सा क्षिप्त्वा तस्य वै पाशं तं बबन्ध महासुरम् ।
तत्याज माहिषं रूपं सोऽपि बद्धो महामृधे ॥

ततः सिंहोऽभवत् सद्यो यावत् तस्याम्बिका शिरः ।
छिनत्ति तावत् पुरुषः खड्गपाणिरदृश्यत ॥

ततएवाशु पुरुषं देवी चिच्छेद सायकैः ।
तं खड्गचर्मणा सार्धं ततः सोऽभून्महागजः ॥

करेण च महासिंहं तं चकर्ष जगर्ज च ।
कर्षतस्तु करं देवी खड्गेन निरकृन्तत ॥

ततो महासुरो भूयो माहिषं वपुरास्थितः ।
तथैव क्षोभयामास त्रैलोक्यं सचराचरम् ॥

(Saptaśatī, III, 29–33.)

Durgā in the Saptaśatī is repeatedly described as 'Śakti' or Māyā (Power) of Viṣṇu :

(i) तं वैष्णवीशक्तिरनन्तवीर्या विश्वस्य बीजं परमासि माया।
(Saptaśatī, XI, 5.)

(ii) जगमुस्तत्र ततोदेवीं विष्णुमायांप्रतुष्टुवुः।
(Saptaśatī, V, 7.)

(iii) या देवी सर्वभूतेषु विष्णुमायेति शब्दिता।
(Saptaśatī V, 16.)

(iv) विद्या तथैव क्रियते भगवद्विष्णुमायया।
(Saptaśatī, XIII, 3.)

Viṣṇu in the Veda is explained by Durgācārya in his commentary on the Nirukta, as the sun of the middle sky :

अथ यद्विषितोभवति तद्विष्णुर्भवति।
(Nirukta, XII.)

अथ यत् यदा विषितो व्याप्तोऽयमेव सूर्य्यो रश्मिभिर्भवति तत् तदा विष्णुर्भवति।
(Durgācārya.)

This Vaidika Viṣṇu is not different from the Paurāṇika Viṣṇu. (I have already dealt with this question elsewhere in my Papers entitled 'Viṣṇu' and 'Lakśmī')

From this it is clear that 'Daśabhujā' Durgā is the Power of the Autumnal sun, destroying the troubling and terrible clouds of the rainy season, and her ten hands, as known from the Saptaśatī, are nothing but the rays of the sun spreading in all quarters :

याम्येन चाभवन् केशा बाहवो विष्णुतेजसा।
(Saptaśatī, II, 14.)

It may further be noted in this connection that the destruction of demon Śumbha by Durgā, described in the Sapsaśatī, is also figurative. It, too, is the paurāṇika representation of the Indra–Vṛtra fight already referred to above :

(i) यो हत्वाहिमरिणात् सप्त सिन्धून्।
(Ṛgveda, II, 12, 3.)

(ii) उत्पातमेघाः सोल्का ये प्रागासंस्ते शमं ययुः।
सरितो मार्गवाहिन्यस्तथासंस्तत्र पातिते॥
(Saptaśatī, X, 30.)

Durgā or the Power of Viṣṇu (वैष्णवी शक्तिः, Saptaśatī, XI, 5.) is indeed not different from Brahma or the Supreme Soul:

शक्तिर्महेश्वरो ब्रह्म त्रयस्तुल्यार्थवाचकाः।

(Tantra-Tattva, Part I, Page 328.)

Brahma is neither male, nor female, nor any thing of the sort:

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।

(Śvetāśvatara, V, 10.)

But for the benefit and convenience of the devotee He with His 'Māyā' or supernatural Power, assumes different forms and appears as different deities before us:

(i) इन्द्रो मायाभिः पुरुरूप ईयते।
(Ṛgveda, VI, 47, 18.) and (Bṛhadāraṇyaka, II, 5, 19.)

(ii) रूपं रूपं मघवा बोभवीति मायाः कृण्वानस्तन्वं परि स्वाम्।
(Ṛgveda, III, 53, 8.)

(iii) साधकानां हितार्थाय ब्रह्मणो रूपकल्पना।

and साधकानां हितार्थाय अरूपा रूपधारिणी।
(Tantra-Tattva, Part I, Pages 137 and 354.)

We think of Brahma as Mother, because all human existence is born of Mother. In fact, there is no distinction between Brahma and Durgā and other deities. Different deities are rather different aspects or manifestations of one and the same God; God is one, Omniscient, Omnipotent, and Omnipresent:

(i) इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गुरुत्मान्।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥
(Ṛgveda, I, 164, 46.)

(ii) माहाभाग्याद् देवताया एक आत्मा बहुधा स्तूयते।
तासां माहाभाग्यादेकैकस्या अपि बहूनि नामधेयानि भवन्ति।
अपि वा कर्मपृथक्त्वात्।
(Nirukta, VII.)

This aspect of great mystery, significance and Philosophy of Durgā is also clearly shown in the Saptaśatī. It is asserted here that Durgā is the everexisting, all-pervading, eternal,

divine Power. She appears in the world repeatedly, and creates, preserves and even destroys it when necessary. She is the Symbol of the vital Energy and Force of Eternal Time (Mahākāla) and her worship makes one quite happy and satisfied everywhere :

एवं भगवती देवी सा.नित्यापि पुनः पुनः ।
संभूय कुरुते भूप जगतः परिपालनम् ॥

तयैतन्मोह्यते विश्वं सैव विश्वं प्रसूयते ।
सा याचिता च विज्ञानं तुष्टा ऋद्धिं प्रयच्छति ॥

व्याप्तं तयैतत् सकलं ब्रह्माण्डं मनुजेश्वर ।
महाकाल्या महाकाले महामारीस्वरूपया ॥

सैव काले महामारी सैवसृष्टिर्भवत्यजा ।
स्थितिं करोति भूतानां सैव काले सनातनी ॥

भवकाले नृणां सैव लक्ष्मीर्वृद्धिप्रदा गृहे ।
सैवाभावे तथा लक्ष्मीर्विनाशायोपजायते ॥

स्तुता संपूजिता पुष्पैर्धूपगन्धादिभिस्तथा ।
ददाति वित्तं पुत्रांश्च मतिं धर्मे तथा शुभाम् ॥

(Saptaśatī, XII, 36–41.)

This, in short, is the message of Durgā to the world.

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# PĀKĀRṆAVA AN ANONYMOUS MEDICAL WORK AND ITS DATE — BETWEEN c. A. D. 1650 AND 1800

By P. K. Gode, M. A.

Aufrecht in his *Catalogus Catalogorum* (Part II, p. 74) records only one manuscript of a work called *Pākārṇava* viz. "Peters. 4.40". This MS is identical with MS *No. 1060 of 1886-92* in the Govt. MSS. Library at the Bhandarkar O. R. Institute, Poona. It consists of 43 folios and gives recipes of many tonic-food preparations on the basis of some earlier works. I propose in this paper to give a brief analysis of this MS with a view to determining the earlier limit for its date.

The MS begins as follows :—

॥ श्रीगणेशाय नमः ॥ अथ पाकार्णव लिख्यते ।

यो नत्वा व्यक्तिमूर्ति जगदखिलभवद्भावमूर्त्तार्थमुक्तः
(मूर्त्तः सः ?) सर्वदर्शी सकलजनमतः संस्तुतः साधुसंघैः ।
अक्षीणः क्षीणकर्मा वचनपथमनिक्रम्यजो दूरवर्त्ती
स श्रीमानादिनाथस्तव दिसतु सदा मंगल पुण्यमूर्त्ति ॥ १ ॥

किं तद्वर्णचतुष्टयेन वनजं वर्णैस्त्रिभिर्भूषणं
आद्ये केन महीद्वयेन विहगो मध्यद्वये प्राणदः
व्यस्ते गोचतुरंगचारिकुसमं प्रांते च संप्रेषणं
ये जानंति विचक्षणा क्षितितले तेषाम्महं किंकरः ॥ २ ॥

इति नमस्कारः ॥

गणनाथं नमस्कृत्य सर्वविघ्नविनासकं
सिद्धिबुद्धिप्रदातारं तम अज्ञाननासनं ॥ ३ ॥

सरस्वतीं नमस्कृत्य नमस्कृत्य गुरून्प्रति
पाकार्णव वयं कुर्म्म आयुर्वेदानुसारतः ॥ ४ ॥

नानाशास्त्र समालोक्य एकत्रीकृत निश्चय
एतद्ग्रंथमुखाधीत विद्वद्मध्येषु शोभते ॥ ५ ॥

तत्र प्रथम जातीफल पाक लिख्यते । "

The MS ends on folio 43 as follows :—

" इति निसासना पाक संपूर्ण २५९७७० पुन पेरंदुपाक लिष्यते वैद्यवल्लभ ग्रंथात् प्र...."

Evidently the MS is incomplete.

The names of *pākas* (tonic medicines or food-preparations) described in this work are as follows :—

(1) जातीफलपाक — folio 1.
(2) लवंगपाक — fol. 2.
(3) जायत्रीपाक — fol. 3, 4.
(4) केशरपाक — fol. 4.
(5) दालचीनीपाक — fol. 5.
(6) इलायची पाक — fol. 7.
(7) चंदन पाक — fol. 8.
(8) सालिम पाक — fol. 9.
(9) चोष( प ) चूनी पाक — fol. 9, 10, 11 ( चोपचीनी पाक ).
(10) अ( आ ) कलकरा पाक — fol. 11.
(11) हिं( हीं )गलूपाक — fol. 12.
(12) वादाम पाक — fol. 13.
(13) नालेर पाक — fol. 13, 14.
(14) खर्जूर पाक — fol. 15.
(15) गुलाब पाक — fol. 15.
(16) आम्र पाक — fol. 15, 16.
(17) पेडा पाक — fol. 16, 17, 18, 19.
(18) कुष्मांड पाक — fol. 19.
(19) सुंठ पाक — fol. 19, 20.
(20) विश्वा पाक — fol. 19.
(21) मीरच पाक — fol. 20.
(22) पिप्पली पाक — fol. 20, 21 ( पिप्पली मोदक ), 21, ( खंडपिप्पली पाक ).
(23) मूसली पाक — fol. 21.
(24) सोपारी पाक — fol. 22.
(25) आहफेन पाक — fol. 24.

(26) हरीतकी पाक — fol. 24, 25 ( अगस्त्यहरीतकी पाक ), 26 ( विशिष्ट हरीतकी पाक ), 26 ( जांगीहरातकी पाक ).
(27) आमला पाक — fol. 28.
(28) अरडूसा पाक — fol. 28.
(29) भारंगी पाक — fol. 29.
(30) रींगणी पाक — fol. 29.
(31) भिलावा पाक — fol. 29.
(32) सूरण पाक — fol. 30.
(33) कुडा पाक — fol. 31.
(34) च्यवनप्रास — fol. 31.
(35) उच्चटादि मोदक — fol. 31.
(36) उच्चटा पाक — fol. 33.
(37) आर्द्रक पाक — fol. 33.
(38) लसण पाक — fol. 34.
(39) कसेला पाक — fol. 35.
(40) लोद्र पाक — fol. 35.
(41) जीरक पाक — fol. 35, 36.
(42) धांणा पाक — fol. 37.
(43) क( का )लापरा पाक — fol. 37.
(44) कुमारी पाक — fol. 37.
(45) कुवेर पाक — fol. 38.
(46) पंच पाक — fol. 38.
(47) लहसोडा पाक — fol. 39.
(48) पंचामृत गोष( ख )रूपाक — fol. 39.
(49) कौछ पाक — fol. 40.
(50) वानगीवाटिका — fol. 40.
(51) एरंडोली पाक — fol. 41.
(52) गोधूम पाक — fol. 41.
(53) निसासना पाक — fol. 41, 42.

There are no references to the use of the rose-flower ( *gulāb* )[1] in Āyurvedic texts in Sanskrit. I, therefore, quote

1. Some Sanskrit verses about the manufacture of *Rosewater* were found by me in a MS of *Bhojana-Kutūhala* dated A. D. 1851 ( Vide my

below the verses on folio 15 of the MS about the preparation of *Gulāba-pāka* :—

" अथ गुलाब पाक लिष्यते रक्तपित्तदाहविकारे ।

गुलाबं च सहस्रं च घृतेन परिपाचयेत् ।
घृतवाह्ये कृतं तेन शर्करा परिक्षेपयेत् ॥ १ ॥

वंग अभ्रक कर्पूरै प्रत्येक पल मात्रकं ।
प्रस्थं च क्षोद्रसंयुक्तं काचकूप्यां विनिक्षपेत् ॥ २ ॥

पलमेकं प्रदातव्यं महिवीर्यं करोति च ।
मूत्रकृछं शूक( ल ? ) दोष विनाशयेत् ॥ ३ ॥

जीर्णज्वरे अंगदाहे कृशे क्षीणे क्षपेत् ( त )था ।
प्रमेहे च महाव्याधीन् एषां सर्वे प्रणासयेत् ॥ ४ ॥

पित्तोद्भवे महाघोरं रक्तपित्तं च नासयेत् ।
गुलाबपाकमित्युक्तं आयुर्वेदेन भाषितं ॥ ५ ॥

टीका — गूलाब फूल १०००.
घृत से( र ) १.
मिश्री सेर ५.
पक्कालोल की दालचनी पल १.
लवंग पल १.
वंग पल १.
वंसलोचन पल १.
चंदन सपेद सुगंध पल १.
कस्तूरी मासा ४.
कपूर मासा ४.
इलायची छोटी पल १.
दा(ख)पल ४.
वंग पल १.
अभ्रष(क) पल १.
तेवरसी का बीज पल १.

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paper on these verses in *Poona Orientalist*, Vol. VIII, Nos. 1 and 2, pages 1–8. *Rose-water* was manufactured at Patna in A. D. 1811. ( Vide my paper in *New Indian Antiquary*, Vol. VII, pp. 181–185. )

ष(ख)स पल १.
सहित प्रस्थ १.
टांक २५६ इति गुलाबपाक संपूर्ण २०२७४"

Though verse 5 in the above extract tells us that the recipe of *Gulabapāka* recorded here is mentioned by *Āyurveda* (आयुर्वेदेन भाषितं), we need not take his statement seriously as no early Āyurvedic text refers to the use of *Gulab* in medical preparations.

With a view to determining the earlier limit to the date of *Pākārṇava* I have noted the following references to certain works in the fragment of the MS of this work before me :—

(1) *Folio 21*—" अथ षष्टमखंडपिप्पली लिख्यते आनंदमाला ग्रंथात्"
The Govt. MSS Library at the B.O.R. Institute has a MS of आनंदमाला (No. 437 of 1884-86) dated Samvat 1795 (= *A. D. 1739*) containing 89 folios. The name of the author of this work is आनंदसिद्ध (or आनंदभारती as mentioned in verse 3 at the beginning of the MS). The MS contains a commentary, which explains the several medical recipes in the text.

There is a MS of the work *Yogaśāstra* by *Ānandasiddha* (No. 906 of 1887-91) in the Govt. MSS Library containing 59 folios. This MS is incomplete. The text of this MS is identical with that of the *Ānandamālā* MS with slight variations. The three verses at the beginning of the *Ānandamālā* MS (No. 437 of 1884-86) recording the name of the work viz. "आनंदस्य मालिका" and the name of the author viz. "आनंदभारती यतींद्र" are omitted in MS No. 906 of 1887-91. The colophon on folio 59 reads as follows :—

" इति श्रीयोगशास्त्रे योग्यायोग्यज्ञाने रसरत्नाकरमतं आनंदसिद्धकृतं धातूनां शोधनमारणविधि संपूर्ण ॥"

The reference to *Rasaratnākara* (evidently of Nityanāthasiddha) in the above extract clearly shows that Ānandasiddha is later than Nityanāthasiddha but *earlier than A. D. 1739*, the date of the MS of *Ānandamālā*

referred to above. Nityanāthasiddha belongs to the *thirteenth Century* A. D. according to Shri D. K. Shastri (Vide pp.202-203 of *History of Āyurveda* (in Gujarati) 1942).

Very probably the work "*Ānandamālā*" mentioned in the *Pākārṇava* is identical with that represented by this two MSS at the B. O. R. Institute described above.

(2) *Folio 4* — "वैद्यशास्त्रानुसंवीक्ष्य टोडरानंदसारतः"

The work "*Ṭoḍarānanda*" referred to in this line is evidently the medical section in the encyclopaedic work "*Ṭoḍarānanda*" compiled by Raja Toḍaramalla the finance minister of Emperor Akbar, between *c. A. D. 1565 and A. D. 1589* (Vide p. 423 of Dr. P. V. Kane's *History of Dharmaśāstra*, Vol. I, B. O. R. Institute, Poona, 1930).

This reference makes *Pākārṇava* posterior to A. D. 1600. "टोडरानंद" is again mentioned on folios 7, 11.

(3) *Folio 10*[a]—In describing the "चोपचीनीपाक" the *Pākārava* refers to "उपदंस फिरंगका" (= Syphilis) in the following verse.

"असीत वात रोगाश्च उपदंस फीरंगका·।
एते सर्वे महारोगाः शीघ्रं व्रजति सत्वरं ॥ १७ ॥"

Among Sanskrit medical works referring to *Syphilis* the *Bhāvaprakāśa* of Bhāvamiśra (c. A. D. 1550) is the earliest.

(4) *Folio 22* — "सोपारी पाक भावप्रकाशग्रंथात्"

Evidently the "*Bhāvaprakāśa*" mentioned in this line is the celebrated work of Bhavamis'ra (*c. A. D. 1550*).

(5) *Folio 23* — "अहिफेन पाक लिष्यते योगचिंतामणीतः"

Aufrecht (C C I, p. 477) mentions the following works of the name "योगचिंतामणि" on medicine.

(1) by Gaṇeśa.

(2) by Dhanvantari (B. O. R. I. MS No. 371 of 1882-83 dated Sāṁvat 1842 = A. D. 1786).

(3) by Harṣakīrtisūri (*c. A. D. 1575*).

I cannot say what particular work of the name "*Yogacintāmaṇi*:" is utilised by the author of the *Pākārṇava*.

(6) *Folio 25* — "हरितकीपाक लिष्यते वंगसेनात्"

*Folio 41* — "वंगसेन ग्रंथात्"

Vaṅgasena (author of चिकित्सासारसंग्रह) is earlier than A. D. 1200 (Vide my paper on his date—*Indian Culture*, III, pp. 535-543)

(7) *Folios 21, 34, 43* — "वैद्यवल्लभग्रंथात्"

There are several works of the name "वैद्यवल्लभ" (by Udayaruci, Vallabha, Hastiruci, Śārṅgadhara etc.) See Aufrecht, *CC I*, p. 613.

(8) *Folio 21* — "मनोरमासाखात्"

Aufrecht (C C I, p. 613) mentions a work called "वैद्यमनोरमा" as quoted in वैद्यमनोत्सव of Vaṅśīdhara. He also mentions a medical work "मनोरमा" by Bilhaṇa Peters. 3, 399, which is identical with "मनोरमायोग" or "मनोरमा वैद्यक" represented by MS No. 434 of 1884-86 (folios 23) in the Govt. MSS Library at the B. O. R. Institute, Poona. This MS was copied at अंबावती by one धनराज in Saṁvat 1787 (= A. D. 1731).

Perhaps the *Pākārṇava* refers to either of the above two works of the name मनोरमा mentioned by Aufrecht.

The mention of *Bhāvaprakāśa* (c. A. D. 1550) and *Toḍarānanda* (A. D. 1565-1689) in the *Pākārṇava* warrants an inference that this work *Pākārṇava* on medical recipes was *composed sometime after A. D. 1600.*

The MS of *Pākārṇava* (No. 1060 or 1886-92) is written on paper which may be about 200 years old.

In the light of evidence recorded above I am inclined to assign the *Pākārṇava* to the period *c. A. D. 1650—1800.*

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# VEDIC LEGENDS : A CRITICAL REVIEW

By Dr. H. L. Hariyappa

Our legends have a hoary past, their roots extend to the Vedas themselves. Known by the comprehensive name, Itihāsa ( iti ha āsa — thus, indeed, it was ), they constituted a necessary adjunct to the four Vedas, because, Itihāsa is described as the fifth Veda.[1] According to Kauṭilya's Arthaśāstra,[2] Itihāsa comprises purāṇa ( old legends ), itivṛtta ( history ), ākhyāyikā ( tales ), udāharaṇa ( illustrative stories ), Dharmaśāstra ( codes of law ) and Arthaśāstra ( Political Science ). The king is expected to spend the afternoon in listening to these sources of knowledge. Thus Itihāsa gives us the impression that it is not a single work but a species of literary production. But this range was acquired by the time of Kauṭilya ( 4th cent. B. C. ? ) In the early literature, we find numerous references to Itihāsa, Purāṇa and Itihāsa-purāṇa etc. But if they were actually composed, they do not exist today. Max Müller[3] thought that the Rāmāyaṇa and the Mbh. have taken their place and that the later purāṇas even may contain materials, though much altered, of what was called in Vedic literature, the Purāṇas. It is one view that the old itihāsas of the Vedic period were handed by oral tradition only, it had no fixed text. On the other hand, Sieg thinks that its vestiges are found scattered over the different branches of Vedic literature, the Brāhmaṇas,

1. Chāndogya-Up. VII 1 f and 7, Buddhist Suttanipāta III 7, both referred to by Winternitz. HIL. p 313 and n2, 3.

2. " Sāmargyajurvedās trayas trayī / Atharvavedetihāsavedau ca vedāḥ/ " K. Artha. I. 3. " Pūrvam aharbhāgam hastyaśvarathapraharaṇavidyāsu vinayam gacchet/ Paścimam itihāsaśravaṇe/ Purāṇam itivṛttam ākhāyikodāharaṇam Dharmaśāstram Arthaśāstram cetītihāsah/ " Ibid. I 5 of. HIL. p. 314 n. 4. As species of literature which go by the name of Veda, may be mentioned Āyurveda, Dhanurveda; and Gāndharvaveda cf also Amara ( I vi.4. ) ' Itihāsaḥ purāvṛttam ' = what happened before, an event of the past. By the time of this definition, all the words were taken as synonymous-itihāsa, itivṛtta, purāṇa, ākhyāna etc. cf again HIL. p. 311 note.

3. Hibbert Lectures, p. 154 note. Also " India, what can it teach us ? "., pp. 88-89.

the Sūtras etc.[4] If we reflect upon the whole problem, the existence of an Itihāsa-tradition even at the time of the Ṛgvedic compilation, nay, even before when the hymns were being seen or composed, cannot be doubted. It did not require a Sūta Lomaharṣaṇa to narrate the legends in assemblies, for in the life of the Vedic community and the extent of its holdings which were limited, the stories were well-known and did not require any discourse thereupon. But later on there came the Age of the Brāhmaṇas which was dominated by ritual. Looking at the laborious exegetical attempts and far-fetched grammatical fancies of this ritual literature, one is driven to suspect a long break in Vedic tradition,[5] with the result that fact was substituted by fancy in the reconstruction of old tradition (purāṇa). Purāṇa assumed a definite status and came to be considered a regular part of any sacrificial programme.[6] As time rolled on, the Itihāsa grew in proportion and finally was set down to record through the Epics and Purāṇas.

## II

## THE PLACE OF LEDEND IN NATIONAL LIFE.

It must be noted that no story is actually told in the Ṛgveda, but many incidents and circumstances are definitely alluded to. Saramā and the Paṇis, Urvaśī and Purūravas legends are nearer being actual events than perhaps Śunaśśepa being yoked for sacrifice or Viśvāmitra having developed a hatred for Vasiṣṭha. Vasiṣṭha and Viśvāmitra each had enemies but it is not certain whether they were enemies of each other. While for the truthful happenings we turn our eyes to the most original document the Ṛgveda, the gradual transformation which sometimes changed the complexion in toto, is not without significance inasmuch as it reflects the cultural phases in the fortunes

4. ERE Sieg's article on Itihāsa.

5. cf. M. Hiriyanna : Outlines of Indian Philosophy, p. 29 also ASL, pp. 432-34 witness the extent of amplification that the Śunaśśepa Legend received at the hands of ' tradition ' from RV to AB.

6. ASL p. 40. At the Aśvamedha, on the eighth day, the Itihāsas are recited and on the ninth, the purāṇas. The word *aitihya* is used in TA ( I 1. 2 ) to signify tradition in a very wide sense : Sāyaṇa explains —itihāsa purāṇa-mahābhārata-brāhmaṇādikam :

of the Aryans in India and their thorough assimilation with the native populace. The original purity of concept and character had had to be mixed up with the complicated and undeveloped notions that prevailed in the atmosphere of their new possessions. The same stories had to be retold and reinterpreted. Gods and men sat together at the sacrifices in the Vedic Age, but later the distance between god and man began to widen. Man expanded, propagated and became a problem for himself. Far removed from divinity he was naturally to doubt it. Fresh impetus had to be put into Vedic lore—thus grew the several strata of literature and legend which were evolved from time to time, spontaneously, to hold together the peoples and their beliefs.

Thus in the beginning, gods came to the earth oftentimes, it was their sporting ground! But when the land became crowded with mortals, the visits of the immortals became few and far between. They had to be summoned with great ceremony and sacrifice or after severe self-mortification by a process called penance. It was the privilege of some, however, to visit the Immortals in heaven off and on for negotiations on behalf of mankind; a few celebrated kings were even honoured with invitation to help the gods in their fights against the demons. Later on this choice for divine favour also became a thing of the past. Gods became invisible and would of course favour their devotee as such, provided he faithfully discharged all his duties by them as required by the śāstras. When Gods disappeared from mortal approach, śāstras about them became more and more elaborate; thus worship of the God at home and in common with the others at temples became an art by itself substituting for the no longer tenable Sacrifice. As the community expanded, their wants also became many and varied; their functions also differed accordingly. Their outlook now was more mundane. Now and then, of course, the hunger of the soul asserted itself; the monotony of existence, the transitoriness of life, birth and death, above all, the futility of appeal to an invisible God—these ideas began to sway over the mind of the commonalty. At such a time, the service rendered by the Epics and the Purāṇas for enlivening the souls

of the people can hardly be exaggerated. Here did Lomaharṣaṇa[7] earn the gratitude of all by presenting the ancient legends to the people in a manner that pleased their minds and whetted their hearts' yearning for a tangible knowledge, if not vision, of the Ultimate or the Absolute. The continuity of the teachings of the sacred Vedas was also established by the dictum —

Itihāsapurāṇābhyām Vedam samupabṛmhayet/
Bibhetyalpaśrutād vedo mām ayam prahared iti//[8]

The Veda should be well amplified by means of Itihāsa and Purāṇa ; the Veda fears a man of little knowledge as he might maim it thereby.

Thus the popular mind was satisfied with the sanctity of the Epics and the Purāṇas as they were, logically, exhaustive commentaries of the Veda and its tradition. Even otherwise, the medium of legend to communicate religious and even philosophical ideas has been found fruitful through ages. Nothing can exert greater credence on the human mind than when it is described as having happened. "Thus, indeed, it was (Iti-ha-āsa)" combines with narration, a stamp of authority. And when now and then, an appeal is made to former authorities by means of statements like :—

Atrāphyudāharantīmam itihāsam purātanam etc., the belief is firmly rooted. Philosophers, who claim to think of God from a higher plane on the strength of having imbibed the quintessence of worldly experience separating the grain from the chaff, are prone to set less value to the legends, as, they say, for instance, Plato would allow no foothold for the fanciful myths about gods and angels in his ideal State. But, for the average man with his preoccupations — and his class forms the teeming millions — a set of prepared ideas about the Supreme Power is necessary, ideas which emanate from thinkers

7. The Vāyu Purāṇa justifies his name ( I 16 ): Lomāni harṣayāñcakre śroṭṛṇām yat subhāṣitaiaḥ/ Karmaṇā prathitastena loke smin Lomaharṣaṇaḥ//

8. Mbh. I 267.

or prophets who have had communion with the Holy God. The average man again, would feel gratified to find some concrete story on which his Faith can lay anchor, or even some concrete object on which he can superimpose all his conception of God, the Gracious and the All-powerful. This deep yearning of the soul is represented by what Prof. Otto calls the "numinous" in man, which feels or realises and is fascinated by the *adbhuta* and the *acintya* in God (Mysterium tremendem); and which ultimately leads him to rapturous emotions of love and surrender (*bhakti*) to the great God.[9] The temple and the church on the one hand and the Sagas and the Epics on the other have proved to be substantial contributions to foster the "numinous" and have therefore, very rightly deserved the popularity they enjoy. If a nation is to be united it is by the TRADITION it inherits and cherishes. And India's unshakeable belief and regard for tradition has been writ large in the Great Epics and in the Purāṇas and has been upheld by the sky-scraping towers of temples.

One great point about Itihāsa is that it appeals to all classes. Unfortunately, India is torn by an abuse of the caste system. Whether the caste system (cāturvarṇya) itself was responsible for the degradation of Indian Society, or an abuse thereof, is a matter of opinion. All the same, the distinction of varṇa (caste) by the accident of birth and not by the actuality of profession has been the bane of our social structure. True, there is the doctrine of *Karma* to support the distinction by birth. It is age-long and has been a potent factor of our Religion. But our Religion and our Country are in a transitional stage. A New Order of things is inevitable. And God's original order conveyed in the following statement :—

Na viśeṣc'sti varṇānām sarvam brāhmam idam jagat |
Brahmaṇā pūrvasṛṣṭam hi karmabhir varṇatām gatam ||

'There is no distinction of castes. This world, which, as

9. cf. M. Yāmunachārya, Prof. Rudolf Otto's concept of the 'Numinous' and its relations to Indian Thought. (Read before the XIX, Session of the Indian Philosophical Congress and published by U. J. Vol. VII, No. 2. March 1947).

created by Brahma, was at first entirely Brāhmanic, has become divided into classes in consequence of men's work,"[10] — deserves to be reharnessed for the good of humanity. Such upheavals have come upon us oftentimes and the Smṛtis and the Śāstras have been alive for the changes and have conformed to them; e. g., Parāśara-smṛti is to be followed in Kali-yuga, and not Manu, the first law-giver ( Kalau Pārāśaraḥ Smṛtaḥ ). A fresh structure has to be built upon old traditions; the great literature of the ancients, of which of course we can always be proud, has to be read in a new light which has just radiated through the horizon.

The sociological aspect of the legends is as important as their religious aspect. In them are reflected the successive stages of culture and civilisation. The Itihāsa-purāṇa as revealed in the Vedic texts gives us a picture of ancient society, at least in its outlines. The next stages are marked by the appearance of the Epics, of the Purāṇas and of belles-lettres, these categories being for the most part contemporaneous in the few centuries that preceded and succeeded the Christian era.

A third aspect of the legend is didactic. Through the stories of the lives of great men and through the teachings of sages and seers retold in simple mould and easy language, the Itihāsa provided ethical instruction to society, together with philosophical knowledge.

Incidental to these aspects, much miscellaneous matter also found its way into the Purāṇas like the genealogies of kings, their rule over various kingdoms of the historic and prehistoric past, the rivers and mountains, more than all the holy spots situated on them ( *tīrthas* ) etc., so much so that the Purāṇas developed a technique of their own, which expressed itself in the five characteristics :

> Sargaś ca pratisargaś ca vaṁśo manvantarṇāi ca ।
> Vaṁśānucaritam ceti Purāṇam pañcalakṣaṇam ॥

Creation, re-creation i. e. periodical annihilation and

10. Mbh. XII 188-10. Quoted by Muir as a motto for his first volume OST. see back of title page ( 3rd Edn. 1890. )

renewal of the worlds, genealogy (of gods and ṛṣis), the millennia i. e. the great periods each of which has a Manu or primal ancestor of the human race, and the history of the dynasties viz. early and later dynasties whose origin is traced back to the sun (solar dynasty) and the moon (lunar dynasty).[11] Thus we see that the five fold legendary tradition, expressed through the medium of the Epics and the Purāṇas, knit itself into the life of society, being a source at once of pleasure and of instruction.

## III

## LEGENDS AND THEIR INTERPRETATION

In the interpretation of the legends, BLOOMFIELD, set forth some salient principles.[12] The first requisite is to deal with the materials which the Vedic texts offer us as a story, an itihāsa or ākhyāna, which is their face value. There is, frankly speaking, nothing which justifies the interpreter in looking for anthropomorphic or theriomorphic motives at the bottom of it. If these ever existed, they have vanished from record. Why should they, indeed, have existed? Indra, the demiurge of the Vedic texts encounters demons, for instance, and deals with them according to the fancy of the story-teller. Indra to be sure, is very largely a storm god who attacks the clouds and other natural phenomena personified as demons; but he is also the heroic person INDRA and, in his latter capacity the very one to become embroiled with all sorts of uncanny beings such as inhabited the fancy of the Vedic people. There is much truth in this dictum. Let us take an instance: the Hounds of Yama, Śyāma and Śabala. The mythologists would not permit them to be fancied as hounds at all. BLOOMFIELD himself identifies them as the Sun and the Moon. Others see the West wind and the South wind in them. Similarly Saramā is the Storm-Goddess, her sons, Sārameyau, gods of wind. Vasiṣṭha is no other than the Sun, being the son of Urvaśī who is no other than

11. cf. Winternitiz HIL. I. p. 502 and note. The śloka is found in the more important Purāṇas, in Amarakośa and other lexicons.

12. JAOS Vol. XV. (1891) pp. 143 et seq. Contributions to the interpretations of the Veda: third series. Earlier contributions. JAOS Vol. XIII, Am JPh. Vols. VII and IX.

the Dawn. In the opinion of another scholar, the Eclipse Code of Ṛgvedic Aryans is revealed in the Śunaśśepa hymns.[13] The erudition and imagination behind these views of the specialists cannot be denied. If the hymns originally meant it all, is a question which scholars have patiently to reflect upon. The rational view is that RV is a human document, the gods are man-made, they have human characteristics, in other words, they are conceived in a human mould.[14] Therefore it is fair that they and their lives have primarily to be looked at from the standpoint of human values. If the hymns contemplated any mythical motive that the Hounds of Heaven are the Sun and the Moon, or that Saramā is the Storm-Goddess or Vasiṣṭha is the Sun, one wonders why the Veda would not state it; what harm? On the other hand, what harm is there to believe that there were two real hounds in the service of Yama? They, like so many other supernatural or superhuman things, are justified in their existence, as conceived by the Vedic folk. One, perhaps, need not and should not strain so much regarding identities. Vedic Faith has painted a certain picture of heaven. Some of its lines may point to Nature or allegory or Sky. Still there would remain a large part of it, to understand which we have to invoke Faith. Why not assign everything to Faith and be pleased with a state of things, reported as having existed once upon a time, iti-ha-āsa? No purpose is served by strained identifications. What special achievement of fancy of the Vedic poet it was to view the SUN and MOON, who are the very Light of our Existence, as the hounds of Yama, and why exert to reconcile the canine attributes with those world-sustaining qualities of the Heavenly Ones? It is hard to understand how BLOOMFIELD departed from his own principle, above-mentioned. The case is strong, however, to set human values at the top of all.

In the second place, BLOOMFIELD recommends giving up the belief that the allusions to the story which may be gathered from the scattered mantras are the only true material for its

13. M. Raja Rao, the Eclipse Code of the Ṛgvedic Arayans as revealed in Śunaśśepa hymns and Brāhmaṇas. PO. Vol. VI ( 1948 ) pp. 1–26.

14. cf. M. Hiriyanna, Outlines of Indian Philosophy. p. 31.

reconstruction. He would like to view the *entire evidence as one whole*—evidence provided by the legends of the Brāhmaṇas and the Sūtras as well, because they would be based on the same conception as the mantras. Ad hoc touches, which are inevitable while handing the story from person to person inspired by practical matters like sacrifice and witchcraft, have to be dealt with what may be called *tact.* "The proper attitude is," BLOOMFIELD declares, "on the one hand neither implicit faith in every detail of the connected legends and in every symbolic employment of the legend in ritualistic practice; on the other hand, a growing faith in the synchronism of mantra, brāhmaṇa and sūtra. As far as the first two are concerned, the writer is more and more inclined to the belief that mantra and brāhmaṇa are for the least part chronological distinctions, that they represent two modes of literary activity and two modes of literary speech, which are largely contemporaneous, the mantras being the earliest lyric and the brāhmaṇas, the earliest epic-didactic manifestatation of the same cycle of thought. Both forms existed together, for aught we know, from the earliest times; only the redaction of the mantra-collections in their present arrangement seems on the whole to have preceded the redaction of the brāhmaṇas. At any rate, I, for my part, am incapable of believing that even a single Vedic hymn was ever composed without reference to ritual application, and without that environment of legendary report which we find in a no doubt exaggerated and distended form in the Brāhmaṇas and Sūtras." The postulates herein embodied are difficult of acceptance. Firstly mantra and brāhmaṇa are largely contemporaneous and they are for the least part chronological distinctions. The mantras and brāhmaṇas may have co-existed but we have to consider the texts that have been handed down to us. The mantra did not admit the play of a later hand, while the Brāhmaṇa did not escape it. The Śunaśśepa legend is an example. The oldest Brāhmaṇa and a text that is nearest to the original Hymns is the Aitareya. While the RV. makes the barest mention of the legend, there is a full and finished narrative thereof in the AB. From the point of

view of historical development, the elaboration is remarkable and must presuppose certain intermediate stages to justify the inclusion of Hariścandra's episode in the beginning and Viśvāmitra's at the end. MACDONELL and WINTERNITZ are of opinion that there is a wide gap of time between the mantra age and brāhmaṇa age. Secondly, that no hymn of the Veda was ever composed without reference to ritual application is only an argument advanced by its author for the occasion, for it is universally acknowledged that the hymns of the RV. are poetry first and then everything else. In them we find "the first outpourings of the human mind, the glow of poetry, the rapture at nature's loveliness and mystery."[15]

BLOOMFIELD's reference to tact in handling the evidence supplied by the various texts of different ages is instructive. It stands to reason that in a historical study of the evolution of a legend there ought to be no place for pre-conceived notions. The material should be assessed just as it is presented, the changes noted from the earlier stage to a later stage and a logical conclusion established. For example, to develop a line of thought that all along the literature of ancient India, the brāhmanic tradition has held away, that the priestly class saw to its supremacy everywhere, in literature as well as in society and so on.[16] These are impressions formed in the 19th and 20th centuries about things that transpired in ancient times ; they are, in BLOOMFIELD's own expression, "judgments based upon schematic principles." Verily so. The authors of such interpretations forget to assess the conditions of the times which resulted in this or that happening. One thing stands out for all time and against all dissection and scrutiny of the ancient

15. NEHRU, Discovery of India ( Signet Press ), Calcutta, 1946; p. 78. An authority selected at random only. Older scholars like Max Müller, Macdonell and others have appreciated the poetical merit of RV hymns.

16. Western scholarship, probably without exception, has succumbed to this sort of impression, inspite of the fact that they profess a dispassionate outlook. They are all praise for so many meritorious features in Ancient Indian Culture, which enjoyed a social solidarity and which had a Dharma to recommend for all time. Why single out one class to account for the ills of the present age for which the whole world, native and alien, is responsible ?

past. In the fourfold classification of society—whether on the basis of birth or profession—the precedence was, by unanimous approval, established as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Each class was expected to discharge its specific duties. The system was welcome and so long as every one adhered to his *dharma*, there could be no room for unhappiness or unrest. With the convulsions of time, however, dharma deteriorated everywhere. Society, under extraneous circumstances, was subject to authoritarian influences of alien cultures, alien customs, alien thought. The whole outlook changed. Looking back from the threshold of a New World, to pass judgment on the ancient past betrays a serious want of "tact".

Two observations may therefore be made : (1) The Ṛgvedic Legends, if not the whole Samhitā, may be viewed from the standpoint of human values. They inculcate ideas and deeds which are nearest to the immediate well-being of mankind. Other connotations are either secondary or accidental. (2) The whole of ancient culture, as well as Ṛgvedic, may be viewed in proper perspective, having regard to conditions of the Age under study. A view through the telescope, fixed on the threshold of a New World and across a gulf of Time extending to tens of centuries, becomes perforce, defective and dangerous.

## IV

## LESSONS FROM THE LEGENDS

The Legends of the RV. provide a great variety. The fight between the gods and demons and the wars of kings signify a state of immense action in which the entire man power was engaged. In time of peace the whole community sacrificed to the agents of their victory, glory and happiness, whom they called gods. And the gods freely mixed with mortals. They exchanged favours :[17] men sacrificed to please the gods with the soma and the puroḍāśa ; in return, they gave them reward in kine, comfort and progeny. The Ṛgvedic seer appeals for

17. Raghuvaṁśa.
Dudoha gām sa yajñāya sasyāya Maghavā divam/
Sampadvinimayenobhau dadhatur bhuvanadvayam//

gods' favour in a variety of ways, with such persuasive wit as will move the most unwilling god shower his best favours on him. And the gods were full of solicitude for mankind as is evident from the innumerable instances of succour given by Indra, Aśvins and others. The mission of Saramā is an example of how on such occasions uprightness and sagacity will pay. Śunaśśepa illustrates the faith of man and the grace of God. In Vasiṣṭha, one sees the height of excellence that man could reach and in Viśvāmitra the glory of perfection that Man could achieve by his own endeavour (puruṣa-kāra). Their hatred towards each other, *if at all*, was transitory : It is possible to deny it, but nothing unnatural if they have momentarily given in to human passions. All stories that developed in later times must be ascribed to fancy. What more lessons need we look for in the legends, then an exhortation to be strong and brave warriors, to protect the distressed, to be generous and be solicitous to one another, to give and to take gifts, to be truthful and to be free from jealousy, in short, to respect God and to love Man ?

There are other legends indicated in RV which pertain to the lives of individual personages. They savour of an unethical element which might have been prevalent in the society of those days. One hears the story of Vasiṣṭha's birth with a sense of disappointment at the nakedness of a lustful act. The birth of other eminent sages as well, is shrouded in mystery. Prajāpati, desirous of progeny, conducted a 3-year sacrifice in the presence of all gods.[18] There came the goddess of Speech (Vāc) in bodily form. Semen effused from both Ka (Prajāpati) and Varuṇa. Vāyu by chance blew it into the Fire : from the flames was Bhṛgu born and from the cinders, Aṅgiras. But Vāc, on seeing the two sons, said to Prajāpati, "May a third seer also, in addition to these two, be born to me as a son." "So be it," said the Creator. Then the seer Atri was born, equal in splendour to Sun and Fire. Coming to more human affairs,

18. ED V 97 — 101 ( HOS Vol. 5 ).

19. Sāyaṇa's prefatory note to RV I 147. 3.

there is the following story of the birth of Dīrghatamas.[19] Once there were two sages called Ucathya and Bṛhaspati. The former had a wife named Mamatā. She was *anceinte*. But Bṛhaspati got fascinated and enjoyed with her. At the time of the effusion of semen, the one already inside the womb cried out "O Sage, do not discharge. I am here first and may you not cause an admixture of seed." Controlling himself with great difficulty, Bṛhaspati cursed the seed in the womb that because it caused frustration to his impulse, he should be born blind and be so for long. Thus cursed, Dīrghatamas was born of Mamatā. After birth he praised Agni and he was pleased to remove the blindness. The sage became a celebrated Seer of hymns. Viśvāmitra's birth also is not free from complicity. He was born of Gadhi's wife through the grace of the son-in-law, Ṛcīka, who on request prepared the holy *caru* for his mother-in-law as well as for his wife.[20] The Indra-Ahalyā episode is well-known.[21] Several more instances of "ethical aberrations", as HOPKINS calls them[22] may be added but no need. It must undoubtedly be confessed that so long as humanity is subject to the call of the lower passions which is so in God's dispensation ever since Creation, this ethical weakness remains the same in all ages and at all climes. It is perhaps a challenge that God has thrown out before Man. The merit lies in accepting it and transcending high above the ordinary. The ancient śāstras have recognised these aberrations as examples to be avoided only, and never to be followed. "Though man ought to imitate the seers and gods, yet man may not imitate their misdemeanors, because those divine beings had more lustre than men to-day and being so glorious they might do what ordinary men may not do."[23] Says an epic sage : "Cease to cite these famous

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20. The story is related in Mbh. and Hari.

21. Ahalyā is first mentioned in the Brāhmṇas ( Ahalyayaijāraḥ ). Ś. B. III 3. 4. 18, JB ii. 79, Ṣaḍ B I 1. Evolution of the Myth. See Jha Com. Vol., pp. 427–33. Article by Dhirendra Varma.

22. Hopkins, Ethics of India, title of ch VIII.

23. Ibid. p. 13 of. Kau. Up. 3. 1, ApDhs II 13. 8. seq., CDhS I 1. 3–4. ( Indra is regarded as sinless, nevertheless, RV I 129, 5 (anenas).

transgressions...do thyself what is suitable and proper."[24] Let us hear Colebrooke : "The abberations of the human mind are a part of its history. It is neither uninteresting nor useless, to ascertin what it is that ingenious men have done, and contemplative minds have thought, in former times, even where they have erred, especially where their error has been graced by elegance, or redeemed by tasteful fancy. Mythology then, however futile, must, for those reasons, be noticed. It influences the manners, it pervades the literature of nations which have admitted it."[25] It will be fitting to conclude with the views on Mythology, so well and frankly expressed by the first gentleman of India[26] to day, Pandit Jawaharlal Nehru :

"Mythology affected me in much the same way. If people believed in the factual contents of these stories, the whole thing was absurd and ridiculous. But as soon as one ceased believing in them, they appeared in a new light, a new beauty, a wonderful flowering of a richly endowed imagination, full of human lessons. No one believes ñow in the stories of Greek gods and goddesses and so, without any difficulty,we can admire them and they become part of our mental heritage.But if we had to believe in them what a burden it would be, and how, oppressed by this weight of belief, we would often miss their beauty. Indian mythology is richer, vaster, very beautiful and full of meaning. I have often wondered what manner of men and women they were who gave shape to these bright dreams and lovely fancies and out of what gold mine of thought and imagination they dug them out."[27]

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24. Ibid p. 55. of. Mbh. XII 291-17, 322. 20.
Kṛtani yāni karmāṇi daivatair munibhis tathā/
Na caret tāni dharmātmā śrutva cāpi na kutsayet//
Alam anyair upālabdhaḥ kīrtitais' ca vyatikaramaiḥ//
Peśalam cānurūpam ca kartavyam hitam ātmanaḥ//
25. H. T. Colebrooke, Miscellaneous Essays, Vol. I, p. 4.
26. Mahātma Gāndhi is above rank, indeed.
27. Discovery of India, p. 77.

# AN EARLIER TERMINUS AD QUEM FOR THE DATE OF NANDAPAṆḌITA'S ŚRĀDDHAKAL-PALATÁ—SAṂVAT 1641 = 1585 A. C.

By Sadashiva L. Katre, M. A., Ujjain

In my paper[1] "Terminus ad quem for the Dates of Nandapaṇḍita's Śrāddhakalpalatā and Śuddhicandrikā—Saṁvat 1660 = 1603 A. C.", I have shown on the authority of a MS (Accession No. 7377 of the MSS Library of the Scindia Oriental Institute, Ujjain) that Nandapaṇḍita's *Śuddhicandrikā* and *Śrāddhakalpalatā* must have been composed some years prior to Saṁvat 1660 or 1603 A. C. However, on the evidence of an older MS of the *Śrāddhakalpalatā* recently stocked by the same MSS Library (Accession No. 8447) I have now to notice that the terminus *ad quem* for the date of this *Śrāddhakalpalatā* is now to be pushed back by nineteen or eighteen years.

The said MS comes from a collection purchased by the S. O. Institute just in 1951 from a local family of Mahārāṣṭra Paṇḍitas. It contains 110 folios of country paper of the size $10\frac{1}{2}$ × 4 inches and is perfect in respects of matter and folios. Each page of the folios contains ten lines with about 48 letters neatly and correctly written in dark-black ink and in Devarāgarī script of the Hindi type on each line. The folios are extremely decayed, brittle and moth-eaten at many places. On the opening title-page (i. e. folio $1^a$) we read in the middle ॥ पुस्तकामिदं श्राद्धकल्पप्रारंभ ॥ and on the concluding page (i. e. folio $110^b$) we read in the middle ॥ पुस्तकामिदं विनायकपंडितकृतश्राद्धकल्प-समाप्त : ॥.

The work begins with folio $1^b$ as follows :—

॥ ॥ सिद्धि श्रीगणपतये नमः ॥ ॥

समालम्बे लम्बोदरचरणपङ्केरुहयुगं
यदालम्ब्य स्वैरं विजहति च विघ्नान्धतमसम् ।

1. Accepted for publication in a future issue of the *Indian Historical Quarterly*.

स्मरन्तः सन्तो यन्निरुपधि परानन्दलहरी-
समाक्रान्तस्वान्ता हरिहरविरिञ्चिप्रभृतयः ॥ १ ॥

अपूर्वं तद्वन्दे किमपि रमणीयाकृति महो
महिम्ना सर्वस्वं तरणितनयातीरनिलयम् ।
सकेलि प्रोत्तुङ्गस्तनभरविनम्राभिरभितः
परीतं गोपीभिः स्तुतमनिशमिन्द्रादिभिरपि ॥ २ ॥

प्रणयकलहकोपावेशगुप्तप्रसादां
सविनयमनुनीय प्रीतिपूर्वं पुरारौ ।
यदति कलहबीजं किञ्चिदुन्निद्रपद्म-
प्रतिमवदनहासः पातु गौरीविलासः ॥ ३ ॥

अस्ति प्रशस्तैर्विभवैः समस्तैः समस्तभूमण्डलमण्डनं यत् ।
साधारणं नाम पुरं पुरारेर्मुदे मुरारेरपि यद्विभोऽपि ॥ ४ ॥

समजनि जनतायाः प्राणसाधारणेऽस्मिन्
सहागिल इति नाम्ना कोऽपि वंशः प्रसिद्धः ।
यमधि जनिमिवैकां देवदेवोऽपि विष्णु-
र्विबुधकुलसमेतोऽद्यापि वाञ्छत्यवाप्तुम् ॥ ५ ॥

अखण्डभूमण्डलमण्डनेऽस्मिन् प्रतापसंतापितसप्तसप्तिः ।
दयामयान्तःकरणो बभूव स सिंहमल्लः प्रथितः पृथिव्याम् ॥ ६ ॥

प्रतापपरितापितप्रबलभूमिपालावली-
शिरोमणिमरीचिभिः प्रविलसत्पदाम्भोरुहः ।
समस्तसुरसुन्दरीसततगीतकीर्तिस्ततो
वसावनमहीपतिः समजनि क्षमामण्डले ॥ ७ ॥

यत्तेजःपुञ्जतप्ता दिनकररुचयः शेरते शर्वरी षु
प्रायः पाथोधिमध्ये रजनिकरकलालाञ्छनं बिभ्रतीमाः ।
कीर्त्या यस्याभिभूताद्विजगति गतया भूतलं भासयन्त्यो
ऽभूत्तस्मादस्तशत्रुः सहगिलतिलको रूपचन्द्रः
क्षितीन्द्रः ॥ ८ ॥

निजकुलजनताचकोरचन्द्रो बुधजनकैरवहृत्प्रबोधचन्द्रः ।
कविकुलकवितासुधाब्धिचन्द्रो जगति बभूव नृपस्तु रूपचन्द्रः ॥९॥

जातः क्षत्रियवंशकैरवसमुद्बोधे सुधांशुस्ततो
दाने देवतरोरपि प्रतिदिनं संपादिता न्यूनता ।
शौर्ये पाण्डवकर्णमुख्यमहसामासादिता हीनता
येनासाविह धैर्यधाम परमानन्दो महेन्द्रः क्षितौ ॥ १० ॥

लक्ष्मीर्यत्करुणाकटाक्षनिवहे पाणौ सुपर्वद्रुमो
वक्त्रे शीतकरः स्मिते नवसुधा क्रोधे च हालाहलम् ।
दृष्टान्तः प्रथमश्च विक्रमनिधिर्गाम्भीर्यमर्यादयो-
स्तद्विद्मः करुणामयेन विहितः पूर्णो हि रत्नाकरः ॥ ११ ॥

श्रीरामपण्डितसुतः पण्डितश्रीविनायकः ।
आदिष्टस्तेन तनुते श्राद्धकल्पलतामिमाम् ॥ १२ ॥

गोविन्दपण्डितकृतामवलम्ब्यातियत्नतः ।
श्राद्धकल्पलतामेतां कुर्वे तां श्राद्धदीपिकाम् ॥ १३ ॥

श्राद्धकल्पलता सेयं परमानन्दकारिता ।
विदुषामर्थसंदेहे विदधातु चमत्क्रियाम् ॥ १४ ॥

नो मूलस्मृतयो न चान्यकृतयः संतन्यमाने मया
ग्रन्थेऽस्मिन्नवधीरिताः किमपि वा वाक्यं च पौराणिकम् ।
तस्मादत्र बुधाः सुधांशुधवले नापाततो दूषणं
देयं बुद्धिबलाद्विचार्य सकलं तत्त्वं ततस्तुष्यताम् ॥ १५ ॥

इह खलु धर्मार्थकाममोक्षाणामुपायान्तरसाध्यत्वे etc.

The work and the MS end as follows :

.....ततः संध्यामुपासीत शुध्येत्तु तदनन्तरम् ॥

अस्ति क्षत्रियवंशभूषणमणिर्भूमीशचूडामणिः
शत्रूणां द्युमणिः प्रतापनविधौ धर्मारणिः कर्मसु ।
कीर्तीनां सरणिर्बुधाब्जतरणिः प्रत्यर्थिपृथ्वीभृतां
संसारार्णवतारणैकतरणिः (सं)कल्पचिन्तामणिः ॥ १ ॥

स जयति परमानन्दः कीर्त्या यस्यामृतेन पूर्णाशाः ।
त्रिदशाः सुरारिवैरं सुधाकृते नैव तन्वते स्वैरम् ॥ २ ॥

धर्माधिकारिकुलकैरवचन्द्रकान्त-
श्रीरामपण्डितसुतेन विनायकेन ।

आदेशतोऽस्य विहिता सुमनोभिरामा
श्रीश्राद्धकल्पलतिका नितरां प्रहृद्या ॥ ३ ॥

अङ्कुरिता मुनिवाक्यैर्व्याख्यातृणां द्विपत्रिता सूक्तैः ।
पल्लविता कृतिनेयं कल्पलता वाञ्छितं दिशतु ॥ ४ ॥

यत्किञ्चिद् दूषणं स्यादिह तदपि बुधैर्भूषणं संविधेयं
दोषोद्धाराय तेषामधिजगति पुनर्जन्मधात्रा कृतं यत् ।
किं चानिन्द्यं न शम्भुर्गरलमहिगणान् भस्म शूलं कपालं
धत्ते भूषार्थमन्यैस्तदपि किमु गिरा पूज्यते न श्रुतीनाम् ॥५॥

सन्तोऽपि संतोषमपास्य दूरं कृतिं मदीयां यदि दूषयेयुः ।
हानिस्तदा स्यात्कियती ममात्र सत्त्वं पुरस्तात्परिहास्यते तैः ॥ ६ ॥

परमानन्ददानाम्बुनिषेकैरनुवासरम् ।
श्राद्धकल्पलतारूढा देयादर्थिकुलेप्सितम् ॥ ७ ॥

इति श्रीमहाराजाधिराजसहगिलान्वयैकभूषणपरमानन्ददिष्टधर्माधिकारिरामपण्डितात्मजपण्डितविनायककृतायां श्राद्धकल्पलतायां नवश्राद्धनिरूपणस्तबकपञ्चमः समाप्तः ॥ ॥

इति श्राद्धकल्पलता समाप्ता ॥ सं १६४१ समये फाल्गुन शुदि नौ ९...
...कायस्थ अस्थान काशि गङ्गातट ॥ उत्तरवाहिनी विश्वनाथकस्तान (?)

The colophons to the preceding four stabakas are almost parallel to the concluding chapter colophon reproduced above. The MS appears to have been scribed or owned by a Kāyastha, probably surnamed Asthāna, at Benaras. The date of completion of the MS is the 9th day of the bright half of Phālguna of Saṁvat 1641, i. e., *c.* March, 1585 A. C.

P. V. Kane has duly noticed[2] Nandapaṇḍita's present royal patron Paramānanda Sahagila of Sādhāraṇapura,[3] and the *Śrāddhakalpalatā* has lately also been published[4] from Banaras. However, Kane had traced only two specific dates in connection with Nandapaṇḍita, viz. Saṁvat 1655 (=1599 A. C.) as recorded on a MS of his *Mādhavānanda-kāvya* probably in his

2. *History of Dharmaśāstra*, Vol. I, 1930, Pp. 423-432.
3. This city is suggested to be probably identical with the modern Saharanpur in U. P.
4. Chowkhamba Sanskrit Series, No. 73.

own handwriting[5] and Saṁvat 1679 (= 1623 A. C.) mentioned as the year of composition of his *Keśava-Vaijayantī*, and in the light of these two dates he had assigned the literary career of Nandapaṇḍita between 1595 and 1630 A. C. The discovery of the MS of the *Śuddhicandrikā* noticed in my previous paper had fixed both the *Śuddhicandrikā* and the *Śrāddhakalpalatā*, which is quoted in the *Śuddhicandrikā*, as earlier than Saṁvat 1660 (= 1603 A. C.). The discovery of the present MS not only enables us to fix Saṁvat 1641 or 1585 A. C. as the much earlier terminus *ad quem* for the date of *Śrāddhakalpalatā* but also compels us to reassign Nandapaṇḍita's literary activities to the expanded period 1580-1630 A. C.

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5. As noted by V. N. Mandlik (*Hindu Law LXXII*, n 3).

6. Vide the 7th verse of the conclusion of the *Keśava-Vaijayantī* :—

वर्षे विक्रमभास्करस्य गणिते नन्दाद्रिषड्भूमिभः पूर्णे कार्तिकमासि वृश्चिकगते भानौ वृषस्थे विधौ। काश्यां केशवनायकस्य नृपते राज्ञामवाप्य स्मृतेर्विष्णोर्व्याकृति-माचकार विमलां श्रीनन्दशर्मा सुधीः॥

K. V. Rangaswami Aiyengar's *editio princeps* of this *Keśava-Vaijayantī* is being published in the Adyar Library Series.

# THE CONCEPTION OF PERSONALITY IN THE CARAKA-SAṂHITĀ AND THE CONCEPT OF PRAJÑĀPARĀDHA

By Dr. K. Krishnamoorthy, M.A., B.T., Ph.D.

Among the extant works on ancient Indian Medicine, the *Caraka-Saṁhitā* is the oldest and most authoritative. At the time of Caraka six medical treatises seem to have been current, viz. those composed by Agniveśa, Vela, Parāśara, Jatukarṇa, Hārīta and Kṣīrapāṇi. The *Caraka-Saṁhitā* is the nature of a revised edition of the much earlier *Tantra* or work of Agniveśa. The date of Caraka is not yet settled beyond doubt; but Prof. Levi's view that Caraka lived at the time of King Kanishka is generally accepted amongst scholars. Historians are divided in opinion about the date of Kanishka himself; but the general view is that he lived in the second century A. D. The *Carakasaṁhitā* thus embodies some of the most ancient views of Indian doctors on matters of medicine and some of its teachings are of clinical interest even to-day. As remarked by Chakrapāṇidatta, the commentator (under I. i. 57)[1], the *Carakasaṁhitā* is mainly concerned with *Kāya-cikitsā* or cure of physical diseases and *mānasa-cikitsā* or cure of mental diseases does not come under its purview. All the same a careful study of the work will reveal that many valuable observations about mind in general and personality in particular lie scattered throughout the different sections. In this paper an attempt is made to present in brief outline the conception of personality that can be gleaned from the *Carakasaṁhitā* and to indicate at some length the intrinsic significance of the concept of *Prajñāparādha* which is said to be at the root of almost all mental aberrations.

## II

The *Carakasaṁhitā*, though only a text-book on medicine, propounds at the very outset a fully worked-out system of philosophy. It shows cognizance of physical as well as mental dis-

1. References are to the Bombay Nirnaya Sagar Press Edition of *Carakasaṁhitā*, 1935.

orders and before proposing any remedies to either, it tries to give an account of Man and his place in the Universe. This may be termed as philosophy of the *Āyurveda* in so far as the ideas contained in the *Caraḳasaṁhitā* possess their own individuality despite many resemblances to doctrines of the *Saṅkhya*-and *Vedānta-darśanas*. Scholars opine that the views of Caraka might very well represent an earlier stage in the development of the Sāṅkhya and Vedānta systems. The uniqueness of the axioms of the *Carakasaṁhitā* lies in the fact that they are as much logical as psychological.

In Chapter I. i,[2] we find the axioms of Caraka stated in a nut-shell :

"Mind, soul and body are like the tripods of a stand and it is their mutual conjunction that goes to sustain the living man. Man is also endowed with consciousness and it is for his benefit that this *Āyurveda* is propounded. The chief causal substances that account for man are the Five Elements, viz, Ether, Air, Light, Water and Earth, Mind, Time and Space.

The state of equilibrium of the several *dhātus* or constituents in man is to be reckoned as the effect towards the achieving of which this treatise is directed. Disorders are either physical or pshychical. Both kinds are brought about by three causes, viz., Abuse, Unuse and Overuse of Time, Intellect and sense objects. The body, and the mind are the abodes of all diseases as well as pleasures. Pleasures are due to the right use of the above three things, viz , Time, Intellect and sense-objects. The soul is above all pleasures and pains and is unaffected by pain as well as pleasures. It serves as the constant ground for knowledge derived through the doors of mind, sense-objects and sense-organs. It remains but a witness of all actions, uncoloured by emotion. The bodily disorders spring from three things—*Vāta* (wind), *Pitta* (*B*ile) and *Kapha* (Phlegm); while mental disorders owe their origin to *Rajas* (lit : dust) and *Tamas* (lit : darkness). The former may be remedied by medicines and prayers to deities; but the latter (i. e. mental disorders) can be cured only by *jñāna* (spiritual knowledge), *vijñāna* (deep learning), *dhairya* (strong will), *smṛti* (remem-

2. Slokas 46 ff, op. cit.

brance of past experience)and *samādhi* (introspective concentration)."

The *Caraka-saṁhitā* elaborates each one of these fundamental postulates in different sections ; but we shall confine ourselves to matters of psychological interest. In the VIII Chapter[3]we get a thorough-going analysis of the nature of sense organs and some important observations on the function of the mind :—

"The sense-organs are five; five are their constituent elements, five are their seats in the body, five are their external objects and five also the perceptions arising therefrom:— so have the ancients said. But over and above the sense-organs, we have also the mind which is called by different names such as *Sattva* and *Cetas*, whose activity is directed towards its own unique field ( of feeling ) as also towards cognition and conation and which is at the back of all activity of the external sense-organs. The mind in an individual is one only though it appears many on account of differences in subjective mood, nature of sense-objects and desires and on account of variations in temperament due to the varying proportions of *Rajas*, *Tamas* and *Sattva*. It is in fact not many since it cannot proceed in different directions at one and the same time. No one indeed gets the knowledge of all the sense-organs simultaneously. Hence it is only one. That characteristic of the mind which is found most frequently in a person serves to describe him as belonging to one of these types in view of the predominence of the association.[4] It is only at the guidance of the mind that

3. pp. 55 op. cit.

4. This statement is important in so far as it distinguishes three types of personality — (1) Sāttvic (2) Rājsic and (3) Tāmasic. It brings out in no uncertain terms that all persons — normal as well as abnormal — have in varying proportions all the three characteristics. It is only a difference of degree which is implied in the different types and not a difference of kind. In so far as one or the other outshines the rest most frequently, we are justified in regarding persons as belonging to the Sāttvic or the Rājasic or the Tāmasic type of personality. But abnormal persons come under only two types — Rājasic and Tāmasic, since mental disorders owe their origin only to the excess of Rajas and Tamas ( see supra ). Prevention of abnormality and cure after its occurrence are to be sought only in the direction of Sāttvic sublimation.

the sense-organs prove capable of perceiving their objects. The five sense-organs are those of sight, hearing, smell, taste and touch. Their constituent substances are Ether, Air, Light, Water and Earth. Their five seats in the body are — the eyes, the ears, the nostrils, the tongue and the skin and their objects are colour, sound, smell, taste and touch. The sense-perceptions are due to the contact of the sense-organs with the objects, of the mind with the sense-organs, and of the soul with the mind and these are also five. They may be momentary but they may also convey certainty. Thus the mind, its field, its sense-perception and the soul exhaust the internal possessions of man. Herein indeed we find the cause which accounts for man's efforts in pursuit of the good and in flying away from evil.

The functions of the sense-organs is none other than the function of the elements. Though the eye and other sense organs owe their existence to the commingling of various elements, still one is justified in inferring from their functions that the eye is primarily of the nature of Light, the ear of Ether, the nose of Earth, the tongue of Water and the skin of Air. The five sense-organs are not only of the nature of these elements, but they also partake of their all-pervasiveness. It is because of this that the various sense-organs perceive only such external objects as are identical with their own nature. The over-use, un-use or abuse of a sense-organ in contact with mind tends to disturb its balance and becomes responsible for the disturbance of intellect. Contrariwise, its proper use will ensure its balance and brings about a healthy intellect.

All thoughts belong to the realm of the mind. As before, the overuse, unuse or abuse of the thinking mind produces mental disorder while its right use conduces to mental health.

One who would prevent the possibility of physical and psychical disorders is called upon to make a proper use of his sense-organs and to be judicious of intellect. Even after the first symptoms of mental disorder due to external circumstances such as place and time one might rid himself of the disease by a careful adoption of the prescribed course of treatment. But in any case, the best means of preserving health is the rigourous pursuance of a course of good conduct.

By strictly following such a course of conduct, one will achieve two things at one stroke–health as also mastery over the senses."

III

From the foregoing it will be clear that according to Caraka, mental ill-health is the direct outcome of not only individual abuse but also unethical conduct. One might err in the use of his external senses or in that of his inner mind or in breaking away from the course of right conduct having social as well as religious sanction. The course of right conduct envisaged by Caraka is not only all-embracing but also most significant. Social morality and personal hygiene, both come under its range and throw light on the ancient Indian ideal of a citizen:—

"One should worship gods, cows, Brāhmaṇas, teachers, elders, saints and priests; should tend the fire at the prescribed times, should carry efficacious herbs, should pray both in the morning and in the evening, should preserve the perfect purity of excretory organs as well as feet, should shave off hairs, moustaches and nails thrice a week, should always wear decent and clean clothes, should be cheerful in temper and should anoint his body with scents. One's dress should be smart, hairs well-groomed, and head, ears, nose and feet smeared with oil. One should inhale scented smoke and cultivate amiable virtues of conversation. With a lively face one should relieve the distress of others and be regular in the performance of religious rites such as oblations and sacrifices. One should be munificient in gifts and respectful to shrines. One should bring offerings to them, worship the guests and provide obsequies to the manes. One's words should be timely and helpful, short and sweet. One should be a master of the senses and spiritual minded, jealous only of the cause and not of the result, free from worry and free from fear, modest and rational, energetic, capable and painstaking, dutiful and religious-minded. One should serve the good, the wise, the learned, and the noble. One should provide for himself an umbrella, a walking stick, a headwear and a foot-wear while walking, and be a performer of good

deeds, a shunner of bad clothes, bones, thorns, refuge, hair, dung-hills, ashes, skulls, bathing, spots and places meant for sacrifices. One should put a stop to exercise before getting tired, be like a brother unto all creatures, allaying their anger with good words, giving solace to the fear-stricken, and refuge to the needy ; one should be sworn to the cause of truth and non-violent in action ; able to bear the harsh words of others and a subduer of anger, cultivator of the virtue of peace and a destroyer of the causes that account for likes and dislikes.

One should not utter untruth, should not steal the property of another, should not covet another's woman as well as another's wealth, should not nurse hatred or perpetrate sin; should not be a sinner in mind even when forced to commit a sinful deed; should not announce another's defects or be interested in knowing another's secret; should not mix with irreligious persons, and state enemies, with mad men and outcastes, with infanticides, low fellows and the wicked; should not use bad vehicles, should not sit upon a low and irksome stool, should not sleep on a bed which is not provided with sheets and a pillow and which is narrow and uneven; should not move about hill-tops and such other dangerous spots, should not climb up a tree, should not plunge oneself in a terrifically flooded stream, should avoid the family-feuds, should not frequent houses that have caught fire, should not laugh aloud, should not pass wind noisily, should not yawn, sneeze or laugh without covering one's mouth, should not blow the nose, should not chatter with teeth, should not produce sound with nails, should not strike against bones, should not scratch on the earth, should not pluck grass, should not throw stones, should not play useless pranks with limbs, should avoid the sight of luminaries, as well as unholy, impure and unsightly objects, should avoid a corpse, should avoid the shade of the main village tree and flags as also of teachers, venerable persons and uncanny persons. At nights one should not frequent temples, shrines, squares, cross-ways, parks, cemeteries, and execution-grounds. One should not enter a deserted house or a forest all alone, should not associate with women or friends of bad morals, should not contract the enmity of the good, should not serve the bad, should not breed

deceit, should not act in ignoble ways, should not cause any fear in others, should not indulge in feats of violence, in excesses of sleep and wakefulness, of bath, drink and food. Should not assume for long the posture with upstretched knees, should not go near snakes, tusked beasts and horned beasts; should avoid moving against the current of terrific winds, should avoid the hot sun, the dew, and the storm; should not pick quarrels, should not tend the fire when the place is not sequestered, or when the person is not pure; should not bathe when one is tired, or when one has not washed his face or when naked; should not use the towel used for bathing for the purpose of wiping the head; should not strike the hair-ends (to remove water), should not wear the same clothes after bathing, should not visit holy spots without bathing, should not go round such places in the wrong direction, nor should go round unholy places in the right direction.

Before dining, one should see that the daily presents to teachers, etc. are made, that the daily recitations are over, that his clothes are not too stuffy, that his prayers and oblations to Gods are duly made, that his offerings to the manes are performed, that food has been first served to elderly persons, guests and subordinates in the house-hold, that his body is well scented, that he has adorned himself with wreaths of flowers, that he has washed his hands, feet and mouth, that his face is not unclean or upturned, that he is not absent-minded, that the servers are not undevoted or ignoble, unclean or hungry, that the vessels are not dirty, that the place is a proper one as also the time and circumstances, that the food is first offered to fire, that it is sprinkled with holy water, that it is rendered holy by the utterance of holy syllables, that he does not curse the food, that the food is not bad, and that it is most wholesome. Nothing old should be eaten except meat, greens dry vegetables, fruits and edibles. Nothing should be eaten without any remnant except in the case of curds, honey, salt, gruel and clarified butter. Curds should not be taken at nights. And gruel alone should never be consumed. One should not sup late at night or having supped once already, should not eat too many dishes, should not eat twice, should not take water in

large quantities while dining, should not eat without proper exercise to the teeth.

One should not drink, eat or sleep when impure, should not postpone the bodily urges for the sake of doing other things, should not spit, or excrete, in the face of Wind, Fire, Water, Soma, Sun, Brāhmaṇas and elders, should not piss along roads, and in the presence of others and while eating; should not expectorate during the holy acts of sacrifice, study, offerings to gods and so forth.

One should not look down upon woman; nor should too much trust be placed in her. No secrets should be shared with a woman and no commands issued to her. One should not have sexual intercourse with a woman in her menses, with one who is sick, with one who is unclean, with one who is unworthy, with one whose form, manners and actions are repelling, with one who is incapable, with one who is discourteous, with one who has no love, with one who loves another, with one who is a wife of another, and with one who belongs to another caste or race. The place for sexual intercourse should not be either a shrine or a cross-road or a square or a park or a cemetery, or an execution ground; or the sides of waters, and herbs, and residences of Brahmins, elders and gods. Ths times unsuited for sexual intercourse are the dawn and the evening, and the prohibited dates. And it should be resorted to only when one is clean, has taken invigorating medicines, has formed a positive liking, has a joyous occasion, has taken food but not too much of it, has no distressing circumstance, has no urge for urinating, and is not fatigued by over-exercise, fasting and debility.

One should not speak ill of the good and the noble and should not perform holy or magical rites when impure.

One should begin one's daily study of the *Vedas* only when there are no disturbances of unexpected lightn ings, of sudden changes in weather, of out-breaks of fire, of earthq uakes, of festive celebrations, of falling stars and of the rise of comets. There should not be any study on dates completely moonless, and at the junctures of morning and evening. Study should not be silent, should be entirely after the manner of the teacher's re-

citation, should neither be too much nor too laboured, should not be in improper voice and with broken pronunciation; the manner of recitation should be neither too fast nor too slow, neither too weak nor too loud nor too low.

One should not violate social codes (*atisamaya*); should not break the discipline of personal conduct, should not walk at nights in improper places, should not eat, study, have sexual intercourse or sleep at the junctures of the day and the night; should not make friendship with boys, old men, greedy persons, fools, diehards and eunuchs, should not become an addict to wine, gambling and lewd women; should not expose the private parts of the body, should not look upon any one with contempt, should not be egoistic or unworthy, discourteous or jealous; should not scold Brahmins, should not cudgel cows, should not censure elders, teachers, clan-organisations, and government officials ; should not talk too much, and should not insult relatives, subordinates full of attachment, and those who are in the know of one's weaknesses and valuable secrets.

One should not lose courage nor should be far too energetic ; should not forget the feeding of servants, should not be without confidence in his own peoples, should not be happy all alone (without sharing it with others), should not indulge in harmful habits, manners and behaviour ; should not place implicit trust in one and all ; nor should suspect one and all ; should not be too strictly judicious at all times.

One should not give room for delay in doing timely actions, should not take undue interest in things which have not been previously examined ; should not be at the mercy of the senses, should not overburden the intellect and the sense-organs ; should not be a slow-coach, should not be a slave to the passions of anger or joy ; should not nurse grief, shold not be proud at success or meek at defeat ; should think of health frequently, should be certain of the efficacy of causes in bringing about their effects and should always act in the direction of causes ; should never be complascent that duty is done, should not give up valour and should not brood upon insults flung at oneself.

One who desires good for one-self should desist from tending the holy fire according to prescribed rites when one is impure. He should cleanse himself with water with the following prayers:—"May Fire never desert my body; May Wind uphold my life-breaths; May Vishnu nourish my strength; may Indra bless me with vigour; may the holy waters enter my body." Twice one should cleanse oneself and sprinkle the lips and feet and touch the head and other sense-organs and the heart with water: one should, in conclusion, always cultivate the virtues of religious study, spiritual knowledge, charity, friendship, compassion, indifference to pleasures and tranquillity."

## IV

## THE PRIMARY DRIVES OF PERSONALITY

The sketch of an ideal personality set forth above indicates that Caraka in his account considered man as not only a thinking animal but also as a partaker of spiritual inheritance. Morality in individual conduct, in social and political duty, and in spiritual discipline receive equal emphasis. The postulates of Caraka about the primary derives of Personality become clearer in the 11th chapter of the Carakasaṁhitā (book I) which is called TISRAIṢAṆĪYĀDHYĀYA:—[5]

"Every man who is sound in body, mind and intelligence and who wishes for happiness to himself in this as well as the next world, will set before himself three values to be achieved:—(1) The quest for life-preservation, (2) The quest for money and (3) The quest for the other world. Of these three values, the quest for life-preservation assumes primary importance inasmuch as loss of life will mean an end of all efforts. It can be gained by preserving carefully the health one already possesses and by losing no time in remedying ill-health. By this one can ensure longevity. Next comes the quest for money. After life, money should be sought. For there can be no greater evil than longevity without any means for its sustenance. Hence man should seek to find means for the sustenance of his life.

5. See P. 67 ff. op. cit.

The means are occupations like agriculture, cattle-rearing, trade, government service and so forth which have social approval. A pursuit of these will bring credit to one's actions and man can lead a blameless life.

Man should then take to the quest of the other world. Doubts have indeed been raised in this matter—'Are we reborn at all after we die or no?' This is our reply—People who take perception only to be a valid means of knowledge become firm deniers of the other world since rebirth is beyond the pale of perception. There are others who affirm rebirth only on the authority of the scriptures. Conflicting statements are also met with as for instance—" Some hold that the mother alone is responsible for one's birth and some think that it is the father. Others give that place to Nature or to some divine entity or to chance. Hence it is that we are beset with doubts whether rebirth is a fact or a fiction.

A wise man should give up the idea that there is no other world and should have no doubts about its existence. While the field of perception is limited, the field of what is not perceived is limitless. It can be known only by testimony, inference and logic. Even the very sense-organs that bring perceptual knowledge remain unperceived themselves.

Errors of perception are often seen springing even in the case of worldly objects due to their extreme nearness, extreme distance, obstructions, defect in the sense-organs, unsteadiness of the mind, collective notion, opposite forces and exterme minuteness. Hence one should not rush to the conclusion that all perceptual knowledge is true and what is not perceptual is untrue.

If conflicting statements are come across, they cannot prove in any sense the non-existence of rebirth so long as they are opposed to reason. If the self of either the father or the mother were to reincarnate itself as the child, there are only two possibilities. It should reincarnate itself either in whole or only in part. If in whole, the father and mother should die simultaneously with the birth of the child. If in part, it is inadmissible because the minute self cannot be conceived to divide it-

self into parts. The same argument applies to those who speak of the intellect or the mind of the parent as incarnating in the child. If this were true there would be no possibility of all the four kinds of creatures, ( viz. those born out of embryo, those born out of the egg, those born out of the sweat and those born out of the seed, since the last two do not have mind or intellect. )

The nature of the six elements is well-known and it is inadequate to account for human births. *Karma* or sum-total of human action alone deserves to be reckoned as the cause of births and death.

Since Ātman or soul is beginningless, its divine creator is inconceivable. If it should be said that Ātman is not created afresh but only his body, we need not object to this kind of divine creation.

The believer in chance accepts nothing as valid. He rejects enquiry as well as the object of enquiry, the cause as well as the effect, gods and seers as well as saints, Karma as well as the effects of Karma. The skeptic does not believe even in the existence of soul and ( instead of arguing with him ) we can only say that there is no greater sin than skepticism. One should therefore keep away from this misguided theory and see things as they are with the aid of the light of intelligence kept ablaze by the sages of yore.''

Caraka then proceeds to adduce positive reasons that go to establish the existence of rebirth. The primary reason is extolled as the authority of the hoary scriptures cited in support of the conclusion that rebirth does exist. On the basis of inequalities in the issues of even the same parents regarding complexion, voice, figure, strength, intelligence, fortune and so forth, on the basis of differences from man to man in respect of caste, wealth, happiness and longevity, on the basis of inherited instincts like crying, suckling, laughing and fearing, on the basis of different characteristics ( detailed in palmistry ), of differences in achievement despite sameness of effort, of varying degress of intelligence, of antenatal memory and on the basis of differences in reaction at the sight of persons who are alike

outwardly, Caraka infers that there is past *Karma* which continues into the present and influences it, which is unavoidable and undestroyed and which is often designated by the name of Fate. This birth is said to be its effect and a pointer to birth in future also.

The quest of the other world has to be carried out only through the paths of *dharma* such as service of teachers, study of scriptures, keeping of religious vows, marriage as an end to beget sons, protection of servants, worship of guests, charity, absence of greed, penance, absence of envy, non-violence in body, speech and mind, interest in the truth about body, sense-organs, mind, objects, intellect and soul, and finally *samādhi* or tranquility of mind."

It will be observed that the characteristic faith of Indians in rebirth and *Karma* and other worlds acts as the very bedrock of the code of conduct praised by Caraka.

Action or *Karma* is said to be threefold:—vocal, mental and physical. The overuse, unuse, or abuse of these is again described as one of the causes of disease. The abuse of mind is said to consist in yielding to fear, sorrow, anger, greed, sloth, pride, envy and delusions. Caraka winds up his enumeration of the various abuses of body, speech and mind with the remark that they are practically identical with *Prajñāparādha* or Abuse of Intellect. In all, uncongenial use of sense-organs, Abuse of Intellect and extremes of weather ( *Pariṇāma* ) are said to be at the root of all diseases.

Diseases, again, are said to be of three kinds — (1) Natural (2) Accidental and (3) Mental. The first arise out of the perversions of the three bodily humours, the second are due to accidents like ghosts, poison, wind, fire, wounds and so on, while the third or the mental diseases owe their origin to the gaining of the desired as well as the undesired. Cakrapāṇi, the commentator, notes another reading of this passage according to which mental diseases spring from the nonfulfilment of desires and happening of the undesired. The first reading would give emphasis to happenings, whether desired or undesired, ss

disturbers of the mind, while the second would stress only thwarted desires as the chief cause of mental unrest.

V

Caraka does not add much in connection with the remedy of mental disorders. The few remarks he makes are of a general nature :—

"Even when overtaken by mental disease, a sensible man should try his best to exercise his discrimination to decide which would be to his good and which bad and should adopt only the congenial courses of three values, viz., righteousness, worldly advancement and self-gratification, avoiding the uncongenial ones. Other than these three values, there can be nothing in this world which can have influence over the mind. Without these, there can be no pleasure and no pain. Hence the ways of remedying mental diseases are—taking the advice of experienced elders, and discrimination in respect of soul, place, caste, time, strength and ability as far as possible.

In this context, Caraka quotes an ancient verse to the same effect :—

"The cure for mental disease is the pursuit of the triple values, the service of experienced men knowing the nature of mind and a full discrimination regarding one's own soul and so on."

In the 20th Chapter (Book I) Caraka points out that the threefold causes of disease, viz., uncongenial use of sense-organs, *prajñāparādha* and extremes of weather are responsible not only for diseases that arise naturally out of disproportioned humours in the body but also for diseases that come accidentally. In the 28th Chapter, Caraka reiterates that indiscrimination in food and drink results in physical disorders just as abuse of intellect in this as well as other matters occasions mental diseases. "A discriminating person adopts only congenial things while the common man blinded by *Rajas* and *Tamas* is after only delightful things. Learning, intellect, remembrance, ability, courage and adoption of only congenial things belong only to the discriminating person. They will be absent in ordinary men who are led astray by *Rajas* and *Tamas*. They

will commit several abuses of intellect and indulge in uncongenial food, drink and action, bringing diseases of all kinds upon themselves." [6] So Caraka comes to the conclusion in the 30th Chap. (Book I) that "non-violence to living creatures is the greatest promoter of life, that courge is the greatest tonic, that learning is the greatest fatterner, that sense-control is the greatest delighter, that knowledge of truth is the greatest among bliss-bringers, that spiritual discipline is the greatest pursuit." (p. 186).

VI.

In the second Book called *Nidānasthāna* we find Caraka making a few observations upon insanity or *unmāda*. According to Caraka, insanity is primarily a physical disease. The same disproportions in *Vāta*, *Pitta* and *Kapha*, either individually or collectively bring about insanity. In addition to these a type of insanity due to accidental circumstances is also recognised. Thus the five types of insanity noted by Caraka are — (1) Caused by Wind (2) Caused by Bile (3) Caused by Phlegm (4) Caused by Wind, Bile and Phlegm collectively (5) Caused by accidents.

The following kinds of persons are said to be most susceptible to the attack of insanity:— "those who are prone to excess of fear, those who are weak in will-power, those who are given to excesses of various kinds, those who take impure, stale and unwholesome food, unhealthy ways and those who take, while under treatment, food prohibited by the doctor, those who indulge in unwholesome action of the body, those whose body is very weak, those who are completely overcome by diseases raging at their height, those who are afflicted in mind, those who are subjected to repeated strokes of lust, anger, greed, joy, fear, delusion, fatigue, sorrow, worry, and so forth. First of all, the minds of such persons become afflicted, then their intellects become deranged and the disproportioned humours enter the heart and cover up the nerves that act as channels of the mind. This is how insanity is produced:".[7]

6. See p. 180 ff. op. cit.
7. Book II, Chapter VII, pp. 222 ff.

From this account it will be clear that though insanity is classified as a physical disease, the emotions that afflict the mind are not lost sight of. The seat of the mind according to Caraka is the heart and the reason for the mind's not functioning properly is the covering up of the mînd-carrying channels that start from the heart by the disproportioned humours. The general effects of insanity are said to be derangements in mind, intellect, consciousness, knowledge, memory, interests, temperament, conduct and behaviour.

Caraka next gives in detail the general symptoms that precede an attack of insanity and then indicates the different symptoms of the different types of insanity. The following are said to be the symptoms of *Vātonmāda* :—moving about ceaselessly, movement for no reason of eyes, brows, lips, shoulders, back, forehand, legs and such other limbs ; ceaseless incoherent talk, foam in mouth, repeated smile, laughter, dance, song and music at odd times, foolish mimicry of the sounds of the lute, the flute, the conch, the cymbal etc., mounting indecent animals, using odd things by way of ornaments, desire for eating unprocurable things, hatred of food that is brought, excess of jealousy, slenderness, roughness, redness of eyes and aversion from things that remedy the excess of Wind in the body.

The symptoms of *pittonmāda* are—

Fury, wrath, ill-suited confidence, beating oneself or others with weapons, stones, whips, clods and fist ; running, desire for shade, cold water and food, excesssive agony, reddish yellow eyes, and aversion from things tnat act as remedies for the excess of Bile in the body.

The symptoms of *kaphonmāda* are :—

Being rooted to one spot, silence, few movements, discharge of too much saliva, desire for eating filthy things, desire for secrecy, disgustful attitude, hatred of cleanliness, constant sleep, yawning, white, staring and dirty eyes and aversion from medicines that are curatives of phlegm.

When all these symptoms co-exist, the insanity is regarded as *Sānnipātika* or collectively caused and Caraka regards it as

beyond remedy. Only the other three types of insanity are curable and Caraka lays down that the methods of treatment are the usual ones such as those that cause perspiration, vomiting, purging and so forth as also threatening, causing shocks, reminding and so forth, which are given in detail in another book relating to treatment of diseases.

In connection with the last kind of insanity, viz., that which is accidental, Caraka once again reverts to the concept of *prajñāparādha*. He refers to the view of some that accidental insanity is traceable to vicious actions in past births and refutes the view. According to Caraka even accidental insanity caused by the anger of gods, sages, manes, *gandharvas*, *yakshas*, demons, ghosts, teachers, old men, *siddhas*, priests and so on is due only to *parjñāparādha* or abuse of intellect. The symptoms of accidental insanity are said to be:—morbid pleasure in doing injury to gods, cows, Brahmins and saints, irritability, wickedness of intention, absence of enjoyment, loss of lustre, colour, strength and body, dreams of gods etc. in the act of threatening and instigating. The gods are supposed to cause insanity by mere sight, teachers, elders, saints and sages by cursing, manes by thrashing, *gandharvas* by touching, *yakshas* by entering, demons by making their odour smelt and *piśācas* by riding.

The choice of these superhuman divinities is said to fall upon only such persons who are at the threshold of some unholy undertaking, or whose past misdeeds are reaching fruition. Misdeeds are again listed such as residence singly in deserted houses, or in public places, sexual intercourse during morning, evening or new and full-moon days; sexual intercourse with a woman in menses, lapses in worship to gods and lapses in religious vows. Times of war and pestilence, of eclipses and periods of confinement, of impurity in touch, of bloodletting, vomitting and purging, of visits to holy places when impure, of eating remnants of meat and drink left uneaten by others, of being naked, of visiting outskirts of the town, cross-roads, parks, cemetries, and execution-grounds at night, of molesting venerable persons, and of transgressing codes of ethics are said

to be the most conducive times for the onset of insanity of this type.

The purpose of the higher powers in causing insanity is spoken of as threefold :— (1) persecution (2) pleasure and (3) worship. When the first happens to be the purpose, the lunatic is said to think only of such means of suicide as falling into fire, water, or off a high ground and so forth. This type of lunacy is said to be incurable while the other two are. The means of cure are listed as magical utterances, medicines, gems, holy rites and offerings, spiritual vows, expiatory practices, fasts, auspicious hymns, salutations and so forth.

It should be noted in this context that while Caraka believes in the existence of superhuman forces that cast their influence upon men, he rejects at the same time the view that man is powerless against them and that he is an innocent victim at their hands. He states categorically that so long as a man uses his intellect rightly no higher power can harm him. It is only when *prajñāparādha* occurs on his part that the fury of the higher powers is visited upon him. So from man's standpoint, Caraka concludes that man alone is the architect of his fortunes and that there is no use in offering the plea of accidental visitations to explain his insanity and such other diseases which are all intrinsically due to his own *prajñāparādha*. There is no point in blaming gods and demons when man himself is the maker of his sorrow as well joys.

Caraka's attitude towards the disease of insanity in relation to the popular attitude reminds one of a passage in *Macbeth*. The conversation quoted below is between Macbeth and the Doctor who announces that Lady Macbeth is troubled with thick-coming fancies that keep her from her rest. Macbeth's words represent the popular view while the Doctor's is similar to that of Caraka :—

*Macbeth* : Cure her of that : Canst thou not minister to a mind diseas'd, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain, And with some sweet oblivious antidote Cleanse the stuff'd bosom of that perilous stuff which weighs upon the heart ?

*Doctor* : Therein the patient Must minister to himself.

*Macbeth* : Throw physic to the dogs; I'll none of it.

All the great tragic dramas in the world which treat of insanity of the hero bear a glowing testimony to the truth that nothing but *prajñāparādha* is the root-cause of insanity. Nothing short of complete change of personality in spiritully nobler ways can cure it. Such as least seems to be the view of Caraka who places so much emphasis on the concept of *prajñāparādha* throughout his text.

In support of his position that righteous conduct ensures freedom from disease, Caraka mentions that in the first aeon of creation, when *Dharma* reigned supreme, disease was unheard of. People were as happy and healthy and long-lived as gods. There was plenty and prosperity everywhere. In this next aeon *Dharma* decreased by one-fourth and pain was born. In the third aeon *Dharma* was diminished by another quarter and pains came up to an equal level. In the present aeon *Dharma* declined by still another and *prajñāparādha*, the mother of all disease increased. Thus according to Caraka the process of evolution is one showing a gradual decline in human health and happiness and not one of gradual advancement as most of us think.[8]

VII

In the VI Chapter of the III Book, Caraka states clearly that just as all the diseases of the body such as fever, and dysentry are due to the deformities of the three humours, so also all passions such as lust, wrath, greed, attachment, envy, egoism, pride, sorrow, anxiety, fear and joy are to be looked upon as the direct results of deformities of *Rajas* and *Tamas* that inhere in the mind. He also adds that *Tamas* by itself being inactive, always undergoes deformity only in its association with Rajas.[9]

VIII

In the eighth chapter of the same book Caraka proposes a

8. See Book III, Ch. 3, pp. 242 ff. 9. P. 252.

new classification of personalities into types on the basis of the strength of mind or will-power in suffering pain. The three types are—*pravara* (strong-willed), *madhya* (average-willed) and *avara* (weak-willed). The strong-willed personalities will suffer any amount of agony uncomplaining though they might be weak in body ; the average-willed reconcile themselves to suffering after some thought. But the weak-willed will collapse even at the sight of danger.[10]

## IX

For a full-fledged account Personality, however, we have to read the fourth book of the *Caraka-saṁhitā*. It is entitled KATIDHĀPURUṢĪYA or "how many are the types of personality"? since it raises that question at the outset and answers it at length.

As observed in the opening section, man is said to be made up of the five elements as well as consciousness (*Cetanā*). These are the six *dhātus* or constituents of the body. From another point of view, that is to say, when the constituents are regarded as evolutes, man may be regarded as made up of twenty-four principles—Mind, the ten organs, the five elements and the eightfold Nature. Of these constituents, the Presence of mind is inferred from the rise of knowledge during the contact of soul, sense-organs and objects and its absence when there is no such contact. The two qualities of the mind are said to be minuteness and oneness. All objects of thought, consideration, guess, contemplation, and wish should be regarded as forming the province of mind. The functions of the mind are : (1) association with sense-organs (2) exercising control over itself, (3) anticipation and (4) consideration. The intellect functions thereafter. The five organs through which the intellect functions are embodiments of the five elements in the body, viz., the eye, the ear, the nose, the tongue and the skin. The hands, feet, the excretory organ, the reproductive organ, and the organ of speech are the organs of action. The five elements are—Ether, Air, Fire, Water and Earth. Their corresponding qualities are—sound, touch, form, taste and flavour. While the first

10. P. 278-9.

in the first list has only the first quality in the second list the later ones in the list have besides their own quality, the preceding quality or qualities also. Under the eightfold Nature come, the unmanifest, (*avyakta*), the intellect, the ego and the five subtle forms of Elements. These have been given in the order of their evolution. Man's personality is said to be a composite one holding together these twenty-four constituents.

So long as man is under the sway of *Rajas* and *Tamas*, such composition (of the twenty four principles) continues ceaselessly. When, however, *Sattva* conquers them, the said composition comes to an end. Such is the real explanation of birth and death. It is in this composite entity (called man) that we have not only the seat of *Karma* and the fruits of *Karma* but also knowledge. The distinction between Light and Darkness, Truth and Untruth, Good and Bad becomes meaningful only when the existence of *Puruṣa* is realised as indicated above. Were *Puruṣa* non-existent, there would be neither pleasure nor pain, neither movement nor its absence, neither speech nor sciences nor scriptures, neither birth nor death. In the absence of the knower, the presence of the known would serve no purpose, knowledge would be an impossibility, and the universe would cease to have meaning. It would be tantamount to saying that the potter's wheel alone makes a pot without the potter, that mud stones and wood alone coustruct a building without the builder. Hence the view that this body is made up only of unconscious materials without a conscious agent is against logic. All instruments of valid knowledge point to the existence of Puruṣa as a conscious agent.

Caraka refutes at some length the view of those who deny the soul and distinguishes two kinds of soul — the *anādi-puruṣa* or birthless *Paramātman* and the *hetuja puruṣa* or individual soul. Both are said to be eternal. It is the soul that knows through the aid of organs. True knowledge is possible only when the instruments of knowledge are pure and the contact of the soul with mind, etc. clear. A dirty mirror cannot reflect objects as they are. Even so, when the mind is disturbed, the highest knowledge is denied to the soul. It is indeed the contact of the conscious soul with the various instruments —

viz., mind, intellect, organs of knowledge and organs of action that is responsible for knowledge. The soul can never function by itself without the said contact. This soul which is called Unmanifest or *avyakta* is eternally existing since it is uncaused by another though it causes Intellect, ego and the subtle forms of the Elements at the time of birth. Similarly at the time of death these latter merge into *avyakta*. Like a wheel the eternal soul goes on revolving in the cycle of births and deaths because of the influence of *Rajas* and *Tamas*. It is the lot of only those who lose themselves in dualities and who are slaves of the ego, not of those who rise above these. Inhaling and exhaling, opening and closing of eyes, living, unrestricted movement of the mind, the use of different sense organs at different times, activity and restraint, transgression of distance in dreams, foreknowledge of death, the knowledge by the left eye of what the right eye sees, intellect, memory, and the ego are all said to be proofs that point to the existence of a conscious soul. The mind is but an unconscious instrument and it is the soul which is its conscious agent. Because it is unconscious by itself, the mind is not even called the agent though it does every action in fact; the soul on the other hand is regarded as the doer though it is inactive all the time because it instigates the mind into action.

Though one soul exists in every body, it does not get the experiences in all bodies in the matter of cognition. It is all-pervasive and one and yet limited due to effects of individual *Karma* and appears as many. The question whether *kṣetrajña* or the soul is earlier or the *kṣetra* (the surrondings of the soul) earlier is pointless since both are without a beginning. The knower alone can be looked upon as a witness and not the ignorant one. Hence the soul is a witness of everything only in this sense. All pleasures and pains are traceable to the desires and aversions of the mind. They come to an end by *yoga* or equipoise of the mind and *Mokṣa* or Final Emancipation will be realised. When mind is not allowed to stray, when it finds peace in the soul steadily, pleasures and pains cease. A yogin will acquire superhuman powers such as unobstructed movement everywhere, telepathy, gaining things by mere desire,

supernormal vision, hearing and memory, divine lustre and invisibility. All these will result by a perfection of only spotless *Sattva*. *Mokṣa* or final Emancipation is none other than a termination of the mighty weight of *Karma* and a separation from all contacts, a separation made possible by the disappearance of *Rajas* and *Tamas*. The pursuance of good conduct, the pursuit of truth and the control of the mind help one to attain Mokṣa. This is indeed the *summum bonum* realised by the yogins and analysed by the Sāṅkhyas and established by the Vedāntins.

In the above account, we might see an attempt made at a happy reconciliation of the conclusions reached by the different schools of Indian philosophy, viz, Yoga, Sāṅkhya and Vedanta. For the most part, the correspondence between the Sāṅkhya-yoga doctrines and those of Caraka is close and so is the attitude towards the *summum bonum*—Mokṣa.

In the V Chapter of the same book, we find Caraka's partiality for the life of renunciation so highly spoken of in the Vedānta. Man is first of all said to be a compound of the six elements—Earth, Water, Light, Air, Ether and unmanifest Brahman or Ātman. The gross body is composed of Earth, bodily liquids of water, temperature, and light, life-breath of wind, cavities of Ether, and the inner soul of Brahman or the Absolute. Just as the omnipotence of the Absolute can be felt in the universe, so can the omnipotence of the soul be felt in the sphere of man. If Prajāpati the Creator, represents the omnipotence of the Absolute in the universe, we see that *Sattva* represents the omnipotence of Ātman in man. The Indra of the Universe corresponds to the ego in man ; Āditya to absorption, Rudra to fury, Soma to equanimity, Vasus to joys, Aśvins to lustre, Marut to energy, Viśvedevas to sense-organs and their objects, Darkness to ignorance, light to knowledge. Just as the universe has a beginning, has a four-fold development into Kṛta, Treta, Dvāpara and Kali culminating in Deluge, so too we have in man birth and four stages of infancy, youth, old age, infirmity, and death at last. Thus in every detail we have a correspondence between the macrocosm and man the micro-

cosm. Mokṣa is realised when the microcosm is felt as the macrocosm itself, when all distinctions are shed and man's personality grows into cosmic proportions. It is made possible by the path of renunciation of all worldly actions, not by indulgence in them. Indulgence is pain while renunciation is joy.

In this we have only a restatement of the fundamental teaching of the Upanishads. We may now briefly sum up the position of Caraka regarding personality. Caraka presupposes the essential conclusions of the Sāṇkhya and Upanishadic thinkers regarding the origin of the world and the nature of man and his destiny. Starting with the presumption that man represents the microcosm while the universe in the macrocosm and that the same Absolute Reality informs both the macrocosm and the microcosm, Caraka posits that human suffering and disease is due to the contact of the essentially unaffected and unaffectable soul with the mechanical operations of the unconscious mind. It is the wrong identification of the soul with the ego and the mind and the abuse of the sense-organs and the mind for lack of intelligence that exposes man to the onslaughts of *Rajas* and *Tamas* by shutting out the effective operation of *Sattva*. *Rajas* and *Tamas*, thus enthroned, lead one into indiscreet thoughts and actions and these latter produce diseases of various kinds—physical as well psychical. Though physical aberrations can be treated with drugs and appliances, mental diseases cannot be so treated when they owe their origin to abuse of intellect. They can be so treated only when they spring from bodily disorders. Prevention is therefore better than cure particularly in regard to mental diseases. Keeping *Rajas* and *Tamas* under check, if one should lead a *Sāttvic* life and achieve yogic purification of the mind, there is no scope at all for the appearance of mental diseases — both natural and accidental. It is only lapses in this direction that lead to mental diseases and even after their appearance, the remedy should be sought in the direction of leading a spiritual life and transforming the whole personality itself. Between *Rajas* and *Tamas* too, *Tamas* by itself can do nothing. It can play havoc only with the assistance of *Rajas*. Hence it should be man's

endeavour to be proof to passions that disturb his mental balance as well as physical health. A determined pursuit of the righteous life coupled with an interest in ultimate knowledge and renunciation of all *Rājasic* activity will lead to liberation or Mokṣa, a state of perfection and joy unalloyed. Once man reaches this state he will have broken the bonds of *Karmas* once for all and he will have transcended even the chain of births and deaths.

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# KASHMIR'S CONTRIBUTION TO SANSKRIT POETRY*

By Prof. P. N. Pushp

Kashmir, the Shāradā-peeṭha, has for centuries contributed to the development of Indian thought and literature. The Chinese[1] pilgrim, Heuan Tsang is said to have spent two researchful years at the Jayendravihāra of Pravarapura (the present capital of Kashmir), where precious volumes on philosophy and sciences were placed at his disposal; and Kshemendra tells us of students from other parts of India, like the Gauḍa-deśa, flocking to Kashmir, for advanced studies in Sanskrit language and literature in the XI century. Even Sri Harsha gratefully acknowledges the ovation with which his masterpiece was received in Kashmir;

काश्मीरैर्महिते चतुर्दशतयी विद्या विदद्भिर्महा-
काव्ये चारुणि नैषधीयचरिते सर्गो निसर्गोज्ज्वलः।

—नैष० XVI, 121.

It is indeed a grim irony that very little of Kashmir's literary heritage should have survived the onslaughts of time: for, has not Bilhaṇa sung of the greatness of the land of his birth, where even women commanded felicity of expression in Sanskrit and Prakrit too, as gracefully as in their mother-tongue:

यत्र स्त्रीणामपि किमपरं जन्मभाषावदेव
प्रत्यावासं विलसति वचः संस्कृतं प्राकृतञ्च॥

—विक्रमांकदेव० XVIII, 6.

That was as late as the XII century, and today, most of the writers referred to by Kalhaṇa, Kshemendra and Maṅkha, as their contemporaries, have become mere names for us.

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*[A Paper read at the XVI All-India Oriental Conference (Lucknow)].

1. Cf. Beal—'Life of Hiuen Tsang' and Watters—'On Yuan Chwang.'

Thus, we hear of a Mahākavi Chandra[2] flourishing in the reign of Tuñjīna or Raṇāditya (C. 103 A. D., or acc. to Cunningham 319 A. D.) whose plays drew very large audiences from amongst all classes of people ; and Abhinavagupta refers[3] to him as a fine playwright. Yet no work of his is available to-day.

Again, Kalhaṇa tells us of Śaṅkuka's *Bhuvanābhyudayam*,[4] a historical poem on the fierce battle between Mamma and Utpala (C. 850 A. D.) in which the flow of the Vitasta was held up with the corpses of the valient warriors falling on the battle-field.

Another great poet whose works must have positively enriched Sanskrit poetry was Meṇṭha or Bhatrimeṇṭha, also known as Hastipaka. Maṅkha[5] holds him in high esteem and places him beside Subandhu, Bhāravi and Bāṇa ; and even Śivaswāmin[6] respectfully acknowledges the debt he owes among others to him ( i. e. Meṇṭha ). Rājaśekhara sees in him the same genius[7] which had earlier manifested itself in Vālmīki, and later on in Bhavabhūti too; and Jalhaṇa quotes Rājaśekhara, praising the Vakrokti of Meṇṭharāja thus :

वक्रोक्त्या मेण्ठराजस्य वहन्त्या सृणिरूपताम् ।
आविद्धा इव धुन्वन्ति मूर्धानं कविकुञ्जराः ॥

—सूक्ति मुक्तालता.

Another verse popularly ascribed to Soḍḍhal speakes highly of Meṇṭhas' elegant diction, poetic imagery and emotional appeal :

यः कश्चिदालेख्यकरः कवित्वे प्रसिद्धनामा भुवि भर्तृमेण्ठः ।
रसप्लवेऽपि स्फुरति प्रकामं वर्णेषु यस्योज्ज्वलता तथैव ॥

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2. Cf. Rājataraṅgini-II-16 [ नाट्यं सर्वजनप्रेक्ष्यं यश्चक्रे स महाकविः..... ]
3. अभिनवभारती ( Chap XIX )
4. Cf. Rāj. IV — 102-104 [ रुद्धप्रवाहा यत्रासीद्वितस्ता सुभटैर्हतैः etc. ]
5. cf. श्रीकण्ठचरितम् II-53.
6. Cf. कप्फिणाभ्युदयम् XX-47.
7. Cf. बालरामायणम् I-116.

The author of the Nava-Sāhasāṅka-Charitam[8] also commends his technique to other poets aspiring to artistic excellence. It is not surprising, therefore, that the King Mātrigupta should have listened with rapt attention to Meṇṭhs' recitation of his *Hayagrīvavadham*,[9] and honoured the work by placing under it a gold-plate lest its poetic flavour should run away.

Bhartimeṇṭha, thus, must have been a rare genius, and the few verses of his, preserved for us by Kshemendra and the anthologists, are eloquent testimony to his excellence as a poet. The depiction of the young one of an elephant weaned away from its mother, is very touching:

घासग्रासं गृहाण त्यज गजकलभ प्रेमबन्धं करिण्याः
पाशग्रन्थिव्रणानाममितमधुना देहि पङ्कानुलेपम् ।
दूरीभूतास्तवैते शबरवरवधूविभ्रमोद्भ्रान्तरम्या
रेवाकूलोपकण्ठे द्रुमकुसुमरजो धूसरा विन्ध्यपादाः ॥

—सुभाषितावली.

The unsophisticated country-side seems to have had a strong fascination for him:

तथाप्यकृतकोत्तालहासपल्लविताधरम् ।
मुखं ग्रामविलासिन्या सकलं राज्यमर्हति ॥

—सदुक्तिकर्णामृतम्.

The embellishments of an Āndhra damsel are very picturesquely recounted:

वाचो माधुर्यवर्षिण्यो नाभयः शिथिलांशुकाः ।
दृष्टयश्च चलद्भ्रूकाः मण्डनान्यन्ध्रयोषिताम् ॥

—सदुक्ति०

Meṇṭhas' patron Mātrigupta, though not a Kashmiri by birth, was domiciled there, and a biographical verse[10] of his is a lovely specimen of genuine poetry:

शीतेनोद्धृषितस्य मापशिमिवच्चिन्तार्णवे मज्जतः
शान्ताग्नि स्फुरिताधरस्य धमतः क्षुत्क्षामकण्ठस्य मे ।

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8. Cf. I-5..... 9. Cf. Rāj. III — 260-62.
10. Cf. राज. III—182. Also, औचित्यविचारचर्चा of क्षेमेन्द्र, where the verse is ascribed to कार्पटिक.

निद्रा क्वापि विमानितेव वनिता संत्यज्य दूरं गता
सत्पात्रप्रतिपादितेव वसुधा न क्षीयते शर्वरी ॥

Mātrigupta is not the solitary instance of a royal poet in Kashmir's history ; Kalhaṇa and other writers tell us of about a dozen enlightened Kings of Kashmir, like Gopāditya,[11] Raṇāditya,[12] Muktāpīḍa,[13] Jayayāpīḍa,[14] Avantivarman,[15] Harsha,[16] Kalasha[17] and Kanak.[18] who have made a mark in the domain of poetry too ; and many of their verses available in the anthologies, speak no doubt highly of their poetic talent.

To take only one or two instances, here is a strikingly original Maṅgalācharaṇa ascribed to Kaṇaka or Kaṇakarvarsha Kshemagupta :

वीणाक्काणलयोल्लासिलोलदङ्गुलिपल्लवः ।
भारत्याः पातु भूतानि पाणिर्लसितकङ्कणः ॥

—सदुक्ति० 71-1.

Jayāpīḍa whose verses depicting various moods and states were very popular even in Kalhaṇas' time, has portrayed the helplessness of a fawn caught up in a multitude of misfortunes, thus :

पुरा रेवापारे गिरिरतिदुरारोहशिखरः
सरस्सव्ये नाम्ने दवदहनदाह-व्यतिकरः ।
धनुष्पाणिः पश्चाच्छनरहलको धावतितरां
न यातुं न स्थातुं हरिणशिशुरेष प्रभवति ॥

—सुभा० 661.

Against the background of this royal participation in Kashmir's literary activity, it is not difficult to grasp the significance of Bilhaṇa's remark that in Kashmir poetry grew as luxuriantly as Kesara :

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11. Cf. राज. I—336-46; also सुभाषितावली, 2110.
12. Cf. सुभा०, 3075. 13. Cf. सुभा० 625, 954 etc.
14. Cf. राज० IV. 402, 548 and सुभा० 661 etc.
15. Cf. राज० V. 1—127; सुभा० 1693; 1802 etc.
16. Cf. विक्रमांकदेवचरितम् XVIII. 64-65.
17. Cf. राज० VII. 259, विक्रमांक० XVIII. 156, सुभा० 52, 53, 1529 and क्षेमेन्द्र. 18. Cf. सदुक्तिकर्णामृत 71-1.

'कःव्यं येभ्यः प्रकृतिसुभगं निर्गतं कुङ्कुमञ्च'

विक्रमांक० XVIII, 16.

Kalhaṇa's chronicle is replete with similar references to Kashmir's eminent scholars, poets and patrons of learning.

Dāmodaragupta[19] of Jayāpīḍa's court enlivened his *Kuṭṭanīmatam* with brilliant pieces such as the following sketch of an old hag:

अथ विकलोन्नतदशनां निम्नहनुं स्थूलचिपिटनासाग्राम्।
उल्वणचूचुकलक्षितशुष्ककुचस्थानशिथिलकृत्तितनुम् ॥ २७ ॥

गम्भीरारक्तदृशं निर्भूषणलम्बकर्णपालीं च।
कतिपयपाण्डुरचिकुरां प्रकटशिरासंततायतग्रीवाम् ॥ २८ ॥

Of the poets flourishing during the reign of Avantivarman,[20] Ratnākara and Sivasvāmin, are better known as creative artists than their contemporary, Ānandavardhana, the *Dhvanikāra*.

Ratnākara vied with Māgha whose *Śiśupālavadha* seems to have inspired him to compose his *Haravijaya*, the 50-canto epic, in an exquisite language, employing a large variety of measures. His poetic diction matches the sound to the sense, and lends colour to his boast:

अपि शिशुरकविः कविः प्रभावात्
भवति कविश्च महाकविः क्रमेण।

Śivasvāmi describes himself as an author of several Mahākāvyas and plays, but only the *Kapphinābhyudaya* of his has come down to us. The novel theme of this Mahākāvya is adapted from the simple *Avadāna* story in which the Buddha intervenes in the bloody feud between the king Kapphiṇa of Līlāvatī (in the Vindhyas) and the king Prasenajit of Śrāvastī. Among other pieces of high literary merit Śivasvāmin gives us a very spirited description[21] of the enraged assembly in which the chieftains are portrayed wringing their hands in fury at the

19. Cf. राज० IV. 405–6.
20. Cf. राज० V. 32–34.
21. Cf. कप्फिणाभ्युदयम्, IV.

aggressive designs of the foe, thus reminding us of similar scenes in the Kirātārjunīyam and the Śiśupālavadham. But Śivasvāmin is no cheap imitator; his profound originality is very refreshing at times.

In the episode just referred to, the war-council protests against the policy of procrastination and apathy, and pleads for an immediate drastic action :

नृप तदलमचिन्त्यैर्नीतिचिन्तापरायैः सफलयतु भुजस्ते भूभृतां वाञ्छितानि ।
असहनसहवृद्धा साहसैकान्तकान्ता व्रजति न हि नृपश्रीर्दीर्घतां दीर्घसूत्रे ॥
—IV. 23.

इयमिह ननु नीतिभीरु लोकस्य माता
प्रभवति विजिगीषोर्वस्तुनः कस्य सिद्धयै ।
वहति नयविभूतेः शक्तिरग्रेसरत्वं
समभिदमुदपादि क्षात्रमुग्रं च तेजः ॥
—V, 25.

Śivasvāmin's awareness of a high purpose of his art is also worthy of notice :

यद्वाणी श्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी
येनामुद्रि विरोधिनां मुखकुलं स्वोद्गारकौतूहलैः ।
तेनाज्ञानघनान्धकारपटलप्रक्षेपदीपाङ्कुरं
व्यातेने कृतिनां कृते सुकृतिनां काव्यं शिवस्वामिना ॥
XX, 46.

The *mahākāvya* in Kashmir assumed a new form in the *Vikramāṅka-Devacharitam* of Bilhaṇa whose choice of the *Vaidarbhī* style is a happy one :

अनभ्रवृष्टिः श्रवणामृतस्य सरस्वतीविभ्रमजन्मभूमिः ।
वैदर्भरीतिः कृतिनामुदेति सौभाग्यलाभप्रतिभूः पदानाम् ॥
—विक्रमांक० XVIII, 9.

With all its shortcomings as a historical document, the *Vikramāṅka-devacharitam* is the first Sanskrit poem available on a historical theme with a historical approach.

Bilhaṇa may be fond of hyperbole as in the following verse :—

सहोदराः कुङ्कुमकेसराणां भवन्ति नूनं कविताविलासाः ।
न शारदादेशमपास्य दृष्टस्तेषां यदन्यत्र मया प्ररोहः ॥
—विक्रमांक० I, 29.

but his descriptions are generally charming and true to life, as for instance, that of his own village Khonmūsha :

ब्रूमस्तस्य प्रथमवसतेरद्भुतानां कथानां
किं श्रीकण्ठश्वशुरशिखरि क्रोडलीलाललाम्नः ।
एको भागः प्रकृतिसुभगं कुङ्कुमं यस्य सूते
द्राक्षामन्यः सरससरयूपुण्ड्रकच्छेदपाण्डुम् ॥
—XVIII, 72.

Or, the description of Āhavamalla's death which is a fine piece of simple pathos :—

कुण्ठीकृतारिशस्त्रस्य तस्य वज्रोपमाकृतेः ।
भाग्यानामेव मे दोषादेष जातः परिक्षयः ॥

विधास्यति कथं धाता सर्गरत्नं तथाविधम् ।
कथं वा संघटिष्यन्ते तादृशाः परमाणवः ॥

प्रधावत्संमुखानेक वाहिनी गाहनक्षमः ।
अम्भोधिरिव दुष्प्रापः सत्त्वराशिस्तथाविधः ॥
—IV, 83–85.

The emotional richness of Bilhaṇa is at its best in his *Chaurapanchāśikā* — a masterpiece of elegant lyricism. Each stanza beginning with *adyāpi*, an enchanting word of reminiscence, depicts in simple melody, an amorous scene of the lovers' romantic past, against which the pathos of a love-lorn heart becomes all the more haunting. Here are a few unforgettable pictures :

अद्यापि तां मयि कृतागसि धृष्टभावं
संभावयत्यपि मुहुर्निगृहीतवाचम् ।
अंतर्निरुद्ध-गुरुकोप-सबाष्पकण्ठीं
निःश्वासशुष्कदधरां रुदतीं स्मरामि ॥ ८२ ॥

अद्यापि तां रहसि दर्पणमीक्षमाणां संक्रान्तमत्प्रतिनिधिं मयि पृष्टलीनाम् ।
पश्यामि वेपथुमतीं च सुविभ्रमां च लज्जाकुलां च दयितां च सविभ्रमां च ॥९१

and

अद्यापि तानि मृदुसारसुभाषितानि
तिर्यग्विवृत्त-नयनान्त-निरीक्षितानि ।
लीलारसाञ्चितगतानि सुविस्मितानि
तस्याः स्मरामि हृदि विभ्रमचेष्टितानि ॥ १२० ॥

—quoted from the बिल्हणचरितम् .

Like Bilhaṇa, Maṅkha also has incidentally offered us glimpses of life in the Kashmir of his times, in his *Śrīkaṇṭha-Charita*. Particularly charming is the reference to the fire-pot which is indispensable in the benumbing winter of Kashmir :

हिमागमे यत्र गृहेषु योषितां ज्वलद्बहुच्छिद्रसखी हसन्तिका ।
विभाति नेतुं मदनेन शूलिनं घनाततिर्वह्निमयीव चक्षुषाम् ॥

—श्रीकण्ठ० III, 29.

Maṅkha seems to have led a tirade against court poetry and announces with pride that he has not flattered anybody except *Śrī-kaṇṭha* :

अहो धन्योऽस्मि यस्येयं स्वच्छन्दापि सरस्वती ।
विना श्रीकण्ठमन्यत्र नाचरच्चाटुकारिताम् ॥

—XXV, 5.

And his preceptor Ruyyaka applauded him for this attitude, in glowing terms.[22]

He looks with disfavour upon the growing tendency of his age to overburden verse with decorative artifices :

यातास्ते रससार संग्रहविधिं निष्पीड्य निष्पीड्य ये
वाक्तत्त्वेक्षुलतां पुरा कतिपये तत्त्वस्पृशश्चक्रिरे ।
जायन्तेऽद्य यथायथं तु कवयस्ते तत्र संतन्वते
येऽनुप्रासकठोरचित्रयमकश्लेषादिशल्कोच्चयम् ॥

—II, 41.

and pleads for a sympathetic and unbiassed study of all genuine poetry :

22. Cf. श्रीकण्ठ० XXV, 139.

विमत्सरश्च विद्वांश्च श्रोता चेद्भटते गिराम्।
स्यन्दते तर्हि वाग्वल्लीरसं पर्वणि पर्वणि ॥
—XXV, 13.

He, at the same time, emphasizes the utility of literary discussions :

तत्तद्विचारोपनिषद्विमृष्टं काव्यं कवेः पुष्यति निस्तुषत्वम्।
न रत्नमायाति हि निर्मलत्वं शाणोपलारोपण मन्तरेण ॥
—II. 7.

and—

विना न साहित्यविदा परत्र गुणाः कथञ्चित् प्रथते कवीनाम्।
आलम्बते तत्क्षणमम्भसीव विस्तारमन्यत्र न तैलबिन्दुः ॥
—II, 12.

He submitted[23] his own composition to the assembly of the learned at the house of his elder brother, and delighted at the superb recitation of his enthralling verse, the audience were moved to tears of joy :

उद्यद्वैद्युतदीप्तिसोदरसरस्सारस्वत ज्योतिषा
पूतस्तद्वचसां रसः श्रुतिपुटैः संसत्सदामापपे।
तेषामुन्मिषतालसालसगतौ दृक्शुक्तिपक्कौ शनै-
रानन्दाश्रुपृषन्मयी तु जघटे युक्ताफलानां ततिः ॥
—XXV. 46.

Most of the poets mentioned by Maṅkha in connection with this assembly have been eminent in their own way. Thus, Loṣṭadeva, the master of six languages, is known to us by his *Dīnākrandanstotra*; Jalhaṇa, the author of the *Somapāla-Charitam* which sought to immortalise his patron, the Sāndhi-vigrahika of Rājapuri (modern Rajauri), by his *Sūktimuktāvalī*; Śambhumahākavi by his *Anyoktimuktālatā-śtakam*, and the *Rājendrakarṇapūra*, the 75-verse panegyric of his patron, Harshadeva (1073–1101 A.D.). It is rather surprising that Maṅkha makes no mention of Jayānaka who, in the *Prithvīrāja-vijaya*, celebrates the victory of the Chahamān king over Shahābdin of Ghaur, in

23. Cf. श्रीकण्ठ XXV, 40–48.

1191 A. D.; while Ruyyaka the preceptor of Maṅkha, quotes from the work, in his *Alaṅkārasarvasva*.[24]

In the 13th century Jayaratha ingeniously wove a number of Shaiva myths and legends into a Mahākāvya of 32 cantos, namely the *Haracharitachiṅtāmaṇi*. About the same time Bhūmaka wrote his *Rāvaṇārjunīya* or *Arjuṇarāvaṇīya* in the manner of the *Bhaṭṭi-kāvya*, and met with pretty success.

So much about the development of the Mahākāvya in Kashmir. As to the lyric which reached its full bloom in Bilhaṇa's *Chaurapanchāśikā*, only a few more names are worthy of mention. Bhallaṭa, whose Śataka has been highly praised by Abhinava, Kshemendra and Mammaṭa, evinces a happy interplay of keen observation and pithy utterance; while the reflective songs of Abhinavagupta, in spite of their mystical content, are characterised by a robust outlook on life; and remind us of Śankarāchārya's spiritual rhapsodies :

संसारोस्ति न तत्त्वतस्तनुभृतां बन्धस्य वार्तैव का
बन्धो यस्य न जातु तस्य वितथा मुक्तस्य मुक्तिक्रिया ।
मिथ्यामोहकृदेष रज्जुभुजगच्छायापिशाचभ्रमो
मा किञ्चित्यज मा गृहाण विलस स्वस्थो यथावस्थितः ॥[25]

This spiritual lyricism reappeared many centuries later in the *Stutikusumāñjalī* of Jagaddhara and became rather too elaborate in Sahib Kaul's hymns and litanies.

The poets and their works talked of so far are no doubt important in their own way, but it was in the XI and XII centuries that Kashmir made the most substantial contribution to Sanskrit poetry. The poets of this period contributed positive

24. Cf. P. 64. (Bombay Edn.) काव्यमाला series.

25. From his अनुत्तराष्टिका. Cf. also a significant picture of integrated personality in his महोपदेशविंशतिकम् —

शब्दः कश्चन यो मुखादुदयते मन्त्रः स लोकोत्तरः
संस्थानं सुखदुःख जन्मवपुषो यत्कापि मुद्रैव सा ।
प्राणस्य स्वरसेण यत्प्रवहणं योगः स एवाद्भुतः
शाक्तं धाम परं मयानुभवतः किन्नाम न भुज्यते ॥ ३ ॥

trends and currents, while their predecessors had mostly contributed stray works and verses.

The most outstanding of these poets is Kshemendra (990–1065 A. D.) who was almost as versatile a genius as his preceptor, the celebrated Abhinavaguptāchārya. His works numbering about thirty cover a large variety of topics and aspects of life and literature.

His *Kalāvilāsa*, *Deśopadeśa*, *Darpadalana*, *Samayamātrikā* and *Narmamālā* are unique in respect of their social content and sustained satire, while his *Daśāvatāracharitam*, inspite of its familiar theme is a strikingly original composition. Even the *Avadānakalpalatā* and the three *Manjaris* of the Ramāyaṇa, the Bhārata and the Bṛhatkathā, are in reality distinct Kāvyas.

His *Bṛhatkathāmanjarī* is surpassed in craftsmanship alone by the *Kathāsaritsāgara* of Somadeva, a junior contemporary of his, who about 1070 A. D. presented to the world one of the greatest collections of tales. Somadeva's power of telling a story in a clear, entertaining and absorbing way is, to quote Mr. Penzer, 'only equalled by the richness and diversity of the subject matter'. But inspite of Somadeva's chastity of idiom and simplicity of narration, his *Kathāsaritsāgara* cannot claim a higher poetical status than the *Bṛhatkathāmanjarī*.

Many of Kshemendra's works like the *Chitrabhārata*, *Kanakamañjarī*, *Śaśivaṁśa*, *Lāvanyavatī*, *Muktāvalī*, *Padya-Kādambarī*, and *Vātsāyansūtrasāra*, are lost to us now, yet the verses cited from these in his *Auchityavichāracharcā*, *Kavikaṇṭhābharaṇa* and *Suvṛttatilakam*, are enough to convince us that these works must have been no less important and interesting than the ones available today.

Yet, as has already been hinted at earlier, the outstanding contribution of Kshemendra to Sanskrit verse is his social satire, of which earlier Sanskrit poetry offered no better than a few scattered instances. Kshemendra was a sharp critic of men and matters, and, at the same time, possessed not only a keen sense of humour, but also an uncanny knack of presentation and wit which sharpens the edge of his sarcasm. His mastery over

language and idiom further equipped him for the unique role he was destined to play in the domain of Sanskrit poetry. He was fully conscious of the social significance of this role, as is clear from an introductory verse of his *Deśopadeśa* :

हासेन लज्जितोऽत्यन्तं न दोषेषु प्रवर्तते ।
जनस्तदुपकाराय ममायं स्वयमुद्यमः ॥ ४ ॥

and in the beginning of the *Narmamālā*[26] too he expresses his intention of holding to ridicule social maladies, by depicting the bunglings of the Kāyastha bureaucracy.

The Kāyastha in various forms is, therefore, the first target of Kshemendra's satire. His heart must have bled when he saw that :

चन्द्रकला इव पूर्णा निष्पन्ना सस्यसम्पत्तिः ।
ग्रस्ता क्षणेन दृष्टा निःशेषा दिविरराहुकलयैव ॥

कलाविलास I, 2.

for, did he not heave a sigh of frustration :

खलेन धनमत्तेन नीचेन प्रभविष्णुना ।
पिशुनेन पदस्थेन हा प्रजे क्व गमिष्यसि ॥

—I, 17.

The unrelenting Kāyastha would spare nobody :

कूटकलाशतशिबिरैर्जनधनविवरैः क्षयक्षपातिमिरैः ।
दिविरैरेव समस्ता ग्रस्ता जनता न कालेन ॥

—V, 4.

In the black drops of ink dripping from the tip of the Kāyastha's pen, Kshemendra rightly sees the collyrium-tinged tears of National Glory lamenting over her sad lot :

कलमाग्रनिर्गतमषीबिन्दुव्याजेन साञ्जनाश्रुकणैः ।
कायस्थलुण्ट्यमाना रोदिति खिन्नेव राजश्रीः ॥

—V, 7.

He exclaims in despair :

26. Cf. I, 6.

अहो भगवती कार्यसर्वसिद्धिप्रदा मषी।
अहो प्रबलवान्कोऽपि कलमः कमलाश्रयः॥

—नर्ममाला I, 146.

and paints a very characteristic portrait of the Kāyastha :

एते हि कालपुरुषाः पृथुदण्डनिपातहतलोकाः।
गणनागणनपिशाचाश्चरन्ति भूर्जध्वजा लोके॥

—कला० V, 12.

They are terrible experts at forgery and embezzelment :

एते हि चित्रगुप्ताश्चित्रधियो गुप्तकारिणो दिविराः।
रेखामात्रविनाशात्सहितं कुर्वन्ति ये रहितम्॥

—V, 11.

And if a client happened to enter the premises of a court, the Kāyasthas would pounce upon him greedily like blood-thirsty hounds :

भट्टैर्भट्टैः सदिविरैः शटीविपतितो जनः।
मुच्यते नास्थिशेषोऽपि रक्तक्षीवैरिव श्वभिः॥

—II, 136.

Kshemendra must have kept in close contact with the people at large. How else could he so intimately depict the many facets of Kashmirian society, with such a remarkable precision and effect ? The picture[27] of a moneylender playing clever pranks with a needy peasant is fresh even today and urges us on to a revolt against the unjust system that nurtures such an economic mal-adjustment in our society.

Kshemendra's social vision is so comprehensive that he surveys all aspects of our society and communicates his observations to us in attractive verse that moves us to our very depths. The callousness of the stiff-necked Kāyastha referred to above, is presented to us as a glaring contrast to the abject poverty that dehumanizes a servant humbling himself to dust before his master :

27. Cf. कला० II, 9-20.

प्रभुप्रणामे जठरं दैन्यमूलं विलोकयन् ।
प्रवेष्टुं सेवकः शङ्के विलक्षः क्षितिमीक्षते ॥
—सेव्यसेवकोपदेश, 11.

and the irony of his vain expectations is realistically brought out in the following verse :

सेवाध्वजोऽञ्जलिर्मूर्ध्नि हृदि दैन्यं मुखे स्तुतिः ।
आशाग्रहगृहीतानां कियतीयं विडम्बना ॥
—सेव्य०, 12.

Among other brilliant pieces of Kshemendra's poetry, mention may be made of — the sad plight of a job-hunter[28] who knocks at the doors in humiliation ; the touching caricature of a teacher[29] and his family rotting in penury ; the revealing cartoon of a hoarder[30] dancing in glee whenever there is a flood or whenever the rains fail; the frustration of an old man[31] in his dotage marrying an innocent little virgin ; the fine sketch of a money-lender[32] hoodwinking a needy peasant ; or the vivid portrait of an upstart scholar[33] suffering from the fever of snobbery and jealousy.

Kshemendra has similarly exposed all sort of hypocrisy and sham, whether social, religious or political. The orthodox Brahmana showing off his piety, on the Vitastā ; a medical, literary or musical quack playing upon the credulity of his victims ; an unchaste woman preying upon young and old ; a student indulging in voluptuous ventures ; and a state-official making hay while the sun shines—are all very vividly depicted or artistically caricatured by him, against the background of social objectivity.

This social objectivity is reflected even in his *Daśāvatāra-charitam* where an ordinary poet should have been content

28. Cf. सेव्यसेवकोपदेश 53.
29. Cf. नर्ममाला, 72-76.
30. Cf. देशोपदेश, II, 33-34.
31. Cf. देशो० VII, 4-15.
32. Cf. कला० II, 16-20.
33. Cf दर्पदलनम् III, 68.

with a conventional treatment of traditional episodes. But Kshemendra's deep insight into life in society led him to the grasp of the fundamentals. The social texture of Kshemendra's time is clearly reflected in verses like the following :—

भीतोऽहं स्थूलमत्सेभ्यः रक्ष मां करुणानिधे ।
भक्षयन्ति क्षुधा नित्यं दुर्बलं बलवत्तराः ॥

—I, 2.

धनं नास्त्यत्यस्ति वा स्तोकं तदधर्म्यं न तिष्ठति ।
मुष्णाति दक्षिणं पाणिं वामः वामं च दक्षिणः ॥

—V, 109.

गुणाः धनेन लभ्यन्ते न गुणैर्लभ्यते धनम् ।
धनी गुणवतां सेव्यो गुणी न धनिनां क्वचित् ॥

—V, 57.

सदृशे पुरुषत्वेऽपि तुल्यपादकरोदरे ।
एकः प्रभुः परो दास इति चित्रविजृम्भितम् ॥

—V, 150.

श्राद्धोत्सवलसद्बन्धुर्जीवतीव शवः श्रिया ।
भोज्योपचारविरहाद्बन्धूनां निर्धनो मृतः ॥

—V, 155.

These last two verses should have been enough today to dub Kshemendra a marxist, were it not a fact that he lived centuries before the Soviet Revolution. Nevertheless, he pleads for the complete liquidation of all those that oppress the masses :

मन्त्रिसेनापतिद्वाःस्थसभापतिपुरोहितैः ।
उत्कोचद्रविणोत्तानपाणिभिः क्षपिताः प्रजाः ॥

—दशावतार० X, 14.

It appears that the lost Nripāvalī which Kalhaṇa consulted but did not very much admire as history, must have been rich in such candid and realistic depictions of the grim socio-political life of the country, and Kalhaṇa, Jonarāja, Śrīvara and others seem to have taken the cue from Kshemendra, no doubt.

Kalhaṇa's keen historical sense and sharp critical talent are only matched by his flexible imagination and fine sensi-

bility. He is fully conscious of his responsibility[34] as a historian ; but at the same time he bows to the innate greatness of a poet's creative faculty :

प्रकृतिमहते कुर्मस्तस्मै नमः कविकर्मणि ॥

—राज० I, 46.

and emphatically asks:

कोऽन्यः कालमतिक्रान्तं नेतुं प्रत्यक्षतां क्षमः ।
कविप्रजापतीस्त्यक्त्वा रम्यनिर्माणशालिनः ॥

—I, 4.

The missing *Jayasiṃhābhyudaya* of his must have been an historical poem of great worth ; for he seems to have been the last person to put up with far-fetched exaggeration, conceit and flattery.

His account of the times he has dealt with is not merely a matter-of-fact narrative, but a portrayal with a poetic insight—particularly of the period nearer his own. His chronicle is enlivened with the glimpses of the socio-political set-up of his time, and numerous are the realistic pictures of the distress caused by famine, flood and frost, as well as by the avaricious opportunists, unscrupulous selfseekers and wicked mischief-mongers, that ruined the lovely land of which he sings that :

विद्यावेश्मानि तुङ्गानि कुङ्कुमं सहिमं पयः ।
द्राक्षेति यत्र सामान्यमस्ति त्रिदिवदुर्लभम् ॥

—I, 42.

His devastating denunciation of the king's flatterers is inspired by dignified indignation :

कर्णे तत्कथयन्ति दुन्दुभिरवैः राष्ट्रे यदुद्घोषितम्
तन्नम्राङ्गतया वदन्ति करुणं यस्मात् त्रपावान् भवेत् ।
श्लाघन्ते यदुदीर्यते हि रिपुणाप्युग्रं न मर्मान्तकृत्
ये केचित् ननु शाठ्यमौग्ध्यनिधयस्ते भूभृतां रञ्जकाः ॥

The portrayal of a famine caused by an untimely snowfall is superb :

34. Cf. राज० I, 6.

पाकोन्मुखशरच्छालिच्छन्नकेदारमण्डले ।
मासि भाद्रपदेऽकस्मात्पपात तुहिनं महत् ॥
—II, 18.

तस्मिन्विश्वक्षयोद्युक्त कालाट्टहासितोपमे ।
त्यमज्जन्छालयः साकं प्रजानां जीविताशया ॥ १९ ॥

अथासीत्क्षुत्परिक्षामजनप्रेत कुलाकुलः ।
प्राकारो निरयस्येव घोरो दुर्भिक्षविप्लवः ॥ २० ॥

पत्नी[35] प्रीतिं सुतःस्नेहं पितृदाक्षिण्यमातुरः ।
कुक्षिंभरिः क्षुदुत्तप्तो विसस्मारात्मिलो जनः ॥ २१ ॥

And the moving description of the exodus of Andhayudhiṣṭhira, reminds us of the *Śakuntalāgamanam*, when we read :—

नाना वीरुत्तृणपरिमलैरुग्रगन्धावनोर्वी-
रम्भः क्षोभप्रतिहतशिलाः पिच्छिलाश्चाद्रिकुल्याः ।
क्रान्त्वा श्रान्तैर्विसकिसलयच्छायमुग्धाङ्गलेखै-
रभ्युत्सङ्गं निहिततनुभिर्मूर्च्छितं तस्य दारैः ॥
—I, 36.

and

पर्यन्ताद्रितटाद्विलोक्य सुचिरं दूरीभवन्मण्डलं-
द्रागामन्त्रयितुं जहत्सु नृपतेर्दारेषु पुष्पाञ्जलीन् ।
क्षोणीपृष्ठविकीर्णपक्षति नमत्तुण्डं स्वनीडस्थितैः
सावेगं गिरिकन्दरासु पततां वृन्दैरपि क्रन्दितम् ॥ ३७ ॥

Unlike most other Indian contemporaries of his, Kalhaṇa does not revel in offering us types of character. He delineates individuality. The lame-footed queen Diddā surprised her subjects when she successfully broke through all the barriers set up by her swarming enemies, and Kalhaṇa describes her achievement very crisply thus :

गोष्पदोल्लङ्घने यस्याः शक्तिर्नाज्ञायि केनचित् ।
वायुपुत्रायितं पङ्ग्वा तया संघाड्घिलङ्घने ।
—VI, 226.

35. Compare : श्रीवर, VII, 27.

Even the Vitastā appears in his verse full of life and individuality. After the barrage-operation carried out by Engineer Suyya, the joy of the Vitastā knew no bounds, and :

चिरकालनिरोधेन सोत्कण्ठेवाम्बुधिं प्रति ।
ततः प्रावर्तत जवात् गन्तुं सागरगामिनी ॥

—V, 93.

जम्बालाङ्का स्फुरन्मीना भूर्बभौ सलिलोज्झिता ।
व्यक्तकार्ष्ण्या सनक्षत्रा निर्मेघेव नभस्थली ॥ ९४ ॥

मूलस्रोतोऽग्रयनिष्ठ्यूत भूरिस्रोता बभौ सरित् ।
एकभोगाश्रयानेकफणेवासित पन्नगी ॥ ९६ ॥

Kalhaṇa's tradition was taken up by Jonarāja in his II *Rājatarangiṇī* about three centuries later, with admirable efficiency. He seems to have secured better intensity in his work perhaps because of the narrower range of his chronicle, which is more or less an' account of the earlier period of the enlightened Zainul-'Ābidīn's reign, against the gruesome background of his predecessors' bigotry and the depraditions by marauders like Zulqudrkhān and desperadoes like Renchan. This is how Jonarāja depicts the citizens' panic at the unholy alliance of these marauders :

अधो डल्चाम्बुपूराद्धीर्गिरौ रिञ्चनमारुतात् ।
छायाजुषां फलाढ्यानां पुंनागानामभूत्तदा ॥ १६७ ॥

And when Dalcha left, the surviving citizens came out of their hide-outs like frightened rats :

ओताविव गते तस्मिन्काश्मीरा मूषका इव ।
मन्दं मन्दं विनिर्यातः मृतशेषा बिलान्तरात् ॥ १९२ ॥

नालब्ध पितरं पुत्रः पिता तं च न कंचन ।
भ्रातृंश्च भ्रातरो डल्चराक्षसोपप्लवात्यये ॥ १९३ ॥

But the threat of Rinchan was still there:

डल्चराहुविनिर्मुक्तं राजानं तुङ्गिमस्पृशा ।
अरुरुत्सत्स शृंगेण रिञ्चनास्ताचलस्ततः ॥ १९६ ॥

Talking of the tyranny on the eve of Zainul-'ābidīn's accession, Jonarāja writes :

मरुद्भिरिव वृक्षाणां शालीनां शलभैरिव ।
तन्मतस्थैः खलैश्चक्रे भङ्गः कश्मीरसंविदाम् ॥ ७१२ ॥

Zainul-ābidin's genuine solicitude for his subjects irrespective of caste, colour or creed, warms up his heart, and he applauds it :

तन्नीतिः पूर्वराजेषु कुण्ठोत्कण्ठाः प्रजा व्यधात् ।
गुणातिशायिनी या च शर्करेक्षुरसेष्विव ॥ ९७८ ॥

पूर्वराजव्यवस्थाः स विनष्टा नवयन्नभूत् ।
शिशिरोपहता वल्लीर्वसन्ते इव भूपतिः ॥ ९७९ ॥

for

सौम्याः भीमाः गुणाः यस्मिन्नवसन्नवसंगमम् ।
क्वान्यत्र सागराद्दृष्टा विषामृतजलानलाः ॥ १०२३ ॥

उच्छृङ्खान् स नयन्भङ्गं निम्नानापूरयन्नृपः ।
स्वकीर्तिबीजवापार्थमनुद्धातां महीं व्यधात् ॥ १०९९ ॥

Unfortunately Jonarāja left his chronicle unfinished, but his brilliant pupil, Śrīvara who was a very intimate associate of the king, wrote the third *Rājataraṅginī* which is far superior to his preceptor's work and, at times, very closely approaches the sublimity of Kalhaṇa's composition. Here is the description of a famine caused by an untimely snowfall :

दुर्भिक्षदुःस्थितं लोकं कथं पश्यति सांप्रतम् ।
इतीव भूरभूच्छन्नमुखी हिमसितांशुकैः ॥

—II, 13.

सर्वस्मिन् दिवसे रात्रावपि भिक्षुपरम्पराः ।
शरा इवाविशन् देहे गेहे धान्यवहे तदा ॥ १७ ॥

and here, an account of a flood occasioned by excessive rains :

वृष्ट्युपद्रवसन्नद्धा फलर्द्धिहरणाकुलाः ।
उत्थिता बुद्बुदव्याजाद्दुष्टा नागफला इव ॥

—III, 5.

वृक्षाः सर्वत्र पत्रान्तः पतद्वृष्टिस्वनच्छलात् ।
अश्रुबिन्दूनिवामुञ्चन् रुदन्तो जनचिन्तया ॥ ७ ॥

सविभ्रमा घनावर्ता वाहिन्युत्थाः सहेषिताः ।
जवादधावन्नुत्तुङ्गास्तत्तरङ्गतुरङ्गमाः ॥ ९ ॥

अत्युच्चपातकृन्नीचोन्नतिदं च निरङ्कुशम् ।
आसीदपथगं सत्यं तदा जलविजृम्भितम् ॥ १० ॥

Śrīvara's chronicle is a rich store of such apt and effective descriptions of pleasure trips, social festivals, bitter quarrels, and fateful mishaps. The masterpiece of a letter from the distressed king to one of his sons, deserves being quoted in full for its urgent pointedness :

पुत्र मेऽवसरो दुष्टस्तादृक् प्राप्तो दुरुत्तरः ।
यत्र मत्प्राणसंदेहे गतिर्नान्या त्वया विना ॥

—II, 86.

मत्पत्रावेक्षणे युक्तं शयितस्य तवासनम् ।
आसीनस्य समुत्थानमुत्थितस्य च धावनम् ॥ ८७ ॥

किमन्यत्सत्यमेवोक्तं त्यक्त्वापि श्रुतयन्त्रणम् ।
यथागच्छसि तत्तूर्णं पूर्णं प्राप्स्यसि वाञ्छितम् ॥ ८८ ॥

अति तूर्णं न चेत्प्राप्तो मयि जीवति विह्वले ।
गते मयि मदभ्यर्णं पुनरागमनेन किम् ॥ ८९ ॥

Describing the festival of music and dance at Bijbehārā (then known as Vijayeśvara-kshetra ), he remarks :

यासां नृत्ये च गीते च त्वत्तो मेऽस्त्यधिकं सुखम् ।
इति वादोऽभवच्छ्रोत्रनेत्रयोः प्रेक्षणक्षणे ॥

—IV, 12.

And fine indeed is his portrayal of the life on the Dal-lake :

शैवलन्ति द्रुमाः यत्र कमठन्ति च पर्वताः ।
पुर्यश्च नागलोकन्ति जलान्तर्यत्र बिम्बिताः ॥ ३७ ॥

यच्चलत्तृणभूशालिकुलानि सरसीरुहाम् ।
तत्सौगन्ध्यमिवाघ्रातुमानतानीक्षते जनः ॥ ३८ ॥

Śrīvara had the additional advantage of being a scholar of Persian and Arabic too, as is clear from the colophons of his *Kathākautuka* :

इति यवनशास्त्रपारंगमपण्डित श्रीवररचिते कथाकौतुके.....

This work is a Sanskrit rendering[36] of Mulla Jāmī's romantic masterpiece, *Usaf-Zulaikhā*. Śrīvara has very successfully adapted the Persian conceit to the needs of the Sanskrit *Atiśayokti* (Hyperbole) and domiciled the alien idiom, as for instance,[37] in the following description of the heroine's beauty :

दृष्टमत्यद्भुतं तस्यां द्वयमात्मविरोधकृत् ।
अहो मुखस्वरूपोत्थं तमो च कचसंभवा ॥
—II, 10.

ताराहारावली कण्ठे कम्बुकण्ठ्या विराजते ।
सेवितुं मुखशीतांशुं प्राप्ता नक्षत्रसंततिः ॥ १३ ॥

यां दृष्ट्वाऽप्सरसश्चक्रुनैव नेत्रनिमीलनम् ।
न पुनर्दर्शयामासुः शरीरं स्वं घृणातुराः ॥ १६ ॥

The Persian mystical tradition of discerning the *real* in the *phenomenal*, too has been rendered in the true Indian fashion :

नास्ति लोकेऽपरं किञ्चिच्चानुरागं विना परम् ।
तत एव हि वैराग्यं जायते सुखदं पुनः ॥
—I. 49.

And that indeed is the moral of this romantic poem. But no other poet after him seems to have attempted such a synthesis of the Persian and the Sanskrit romances. The tradition of writing poetic chronicles, however, lingered on, till the conquest of Kashmira by Akbar (c. 1586 A. D.), and Prājyabhaṭṭa in collaboration with his pupil Śuka wrote the fourth Rājataranginī. Though they could not make much advance in poetry, yet their chronicle is not utterly devoid of lovely pieces of narration and portrayal, which are quite in line with Kashmir's contribution to Sanskrit poetry.

36. Cf. कथाकौतुक — I, 2, 3.

37. Compare Yūsaf Zulaikhā by Jāmi (Published by Navalkishor Book Depot, Lucknow) pp. 45–50.

This then, in brief, is Kashmir's outstanding contribution to Sanskrit verse :

(a) The sharp social satire by Kshemendra :

(b) The simple, charming and delightful narration by Somadeva :

(c) The realistic dipiction by Kalhaṇa, Jonarāja, Śrīvara and others ; and

(d) The sweet melody by Meṇṭha, Śivasvāmin, Bilhaṇa and Maṅkha etc.

In the end, I hope, other oriental scholars better qualified than I, will devote their precious attention to the study of this literary heritage too, and throw more and more light on its spirit and significance.

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# BHĀSA'S RĀMA-DRAMAS

By U. Venkatakrishna Rao, M. A.

The great dramatist Bhāsa whose thirteen dramas were published from Trivandrum between 1910 and 1915, was a person thoroughly steeped in Hindu Purāṇic culture and carefully explained many inconsistent or even inconvenient Purāṇic standpoints in a manner that would bring out their glory in the right perspective. It might be mentioned that Ānandavardhana in Dhvanyāloka III uddyota refers to such amśas or inconvenient aspects and advises the poet or dramatist to twist the story if need be to show off the consistencies or explain them away if possible.[1] He calls them *Anyathāneyāmśas*; Bhāsa can be referred to as an expert in following this principle fully. We have tried to show elsewhere that this dramatist must have flourished under the Brahmin Śunga King Puṣyamitra who murdered the Maurya King Bṛhadratha some time about 183 B. C. (taking his cue perhaps from Bālacarita where also Sri Krishna murdered Kamsa at a *Dhanurmaha* which was practically similar to the army meelee organised by Puṣyamitra). He might have even been an elder contemporary of Kālidāsa who flourished in the reign of Agnimitra and eclipsed his powerful literary rival just in the way in which Marlowe (1563-1593) was completely overshadowed by the dominant personality of Shakespeare (1564-1616). As misfortune would have it, Bhāsa, to whom the highest possible tribute was paid by Kālidāsa, Bāṇa, Daṇḍin, Rājaśekhara, Vākpati Rāja and others, slowly came to be forgotten until the dramas were salvaged from the wreck of oblivion and neglect by Mahamahopadhyaya Dr. Ganapati Sastri, the *Samādharmā* or admirer of Bhāsa.

The Rāmayāṇa dramas are only two in number, the Pratimā and the Abhiṣeka. The late Sri C. R. Srinivasa Iyengar drew pointed attention to the fact that there are many inexplicable

1. Dhvanyāloka p. 144. (N. S. Edition–1911) 11th Kārikā, III Uddyota
itivṛttavaśāyātām tyaktvānuguṇām sthitim
Utprekṣyo'pyantrābhīṣṭarasochitakathonnayaḥ.

riddles or knotty points in the epic.[2] It is interesting to note in this connection that some of his knotty points could be satisfactorily explained from the standpoint of Bhāsa. For example, popularly, the three queens of Daśaratha are generally referred to as Kausalyā, Kaikeyī, and Sumitrā, though the order of seniority in age according to the epic itself is that Kaikeyī is the youngest wife married last, long after he had married Kausalyā and Sumitrā, just in the way in which Śantanu had married Satyavatī by promising the klngdom to her son in preference to his son by Gangā, Bhīṣma. In an exactly similar way, the kingdom was promised by Daśaratha to his son by Kaikeyī when he proposed to King Kekaya, the grandfather of Bharata. This information is supplied to us in the 107th chapter of the Ayodhyā Kāṇḍa, where Rāma finding Bharata inexorable, pacifies him by referring to this definite promise that Daśaratha, their father, had made to his maternal grand-father.[3] When thus Kaikeyī is the juniormost wife, why should she be given a place superior to Sumitrā in the list of the wives of Daśaratha? We believe that the confusion arose because of Bhāsa's referring to Kaikeyī as a *Madhyamā* in the feminine gender; the peculiar sense in which Bhāsa used the word has been forgotten and the usual sense in which it is used, namely the middle one, has promoted her to the second or middle place, driving Sumitrā to the third place. But Bhāsa's particular connotation for the word was a very peculiar one: the word, according to him, signified a young lady in her teens in the fulness of her maidenly vigour; this was the sense suggested by the Amarakośa wherein it was paraphrased by the peculiar phrase *dṛṣṭarajāḥ*, II. (268) signifying a young vigorous lady with the full menstrual flow. This peculiar sense was soon after forgotten, but Kaikeyī had already come to be referred to as "*Madhyamāmbā*" by Rāma according to Bhavabhūti[4] and others. Obvi-

2. In an article entitled Great Renunciations, Sri Rama another Viewpoint, in the Hindu Illustrated Weekly of February 22, 1931.

3. Purā bhrātaḥ pitā naḥ saḥ mātaram te samudvahan/
mātāmahe samāśrauśīdrājyaśulkamanuttamam.
Rām II. 107.3.

4. aye, madhyamāmbāvṛttāntamantaritamāryeṇa
I Act Uttara Rāma

ously, Bhāsa might have been the first to[5] refer to Kaikeyī as "*Madhyamā*" following Vālmīki's usage in Sundara kāṇda XXIII ; the peculiar use by him seems to be found both in the masculine and feminine genders ; in the masculine, it refers to a young vigorous man like Bhīma or his son Ghaṭotkaca in his famous drama Madhyama Vyāyoga or in the Dūtaghaṭotkaca ; in the feminine it refers to a strong and vigorous lady in the full bloom of her menstrual vigour as for example Kaikeyī and other young heroines. It is really interesting to note how this sense was soon after forgotten even in the dictionaries, and how even Māgha, usually credited by Pandits with having exhausted all the known words in his nine cantos, seems to be blissfully ignorant of this extraordinary sense of the word.

This " inexplicable knot " in the epic leads us on to another equally significant confusion and here also the credit must be given to the late Sri C. R. Srinivasa Iyengar for having first drawn the attention of scholars to this point. The kingdom is definitely to be inherited by Bharata in consequence of the marriage testament ; why then did not Kaikeyī ( or her confidential adviser Mantharā) think of this very definite argument to make Bharata get the kingdom ? Why should Kaikeyī go by the backdoor as it were and *beg* Daśaratha for the two *boons* and receive our abuse ? After all, as has been pertinently remarked by Srinivass Iyengar, how could the epic make out that Rāma was a great *tyāgī* or a renouncer, inasmuch as Rāma had actually allowed Bharata to accept *his own* kingdom ; the renunciation if at all, is Bharata's and obviously not Rāma's at all. Viewed at from this standpoint, Daśaratha's allowing his son Bharata to be away in his maternal grandfather's place, and not inviting or even informing the latter about his desire to instal Rāma as Crown Prince, become invested with a sinister, rather a criminal significance. The excuse that Kekaya was too far away was obviously a lame one ; it looks as though Janaka was a legal witness to this marriage testament and even he was, we are informed, ignored in the list of the invitees for

5. Hanuman addresses Sitā
ko nu putraḥ pitā bhrātā bhartā vā te *sumadhyame*.

Rāma's Coronation which however proved abortive; obviously the fear lurking in Daśarath's mind was that as the legal attestor, he would honourably demand the Coronation of Bharata, in spite of Rāma being his own son-in-law. Anyway both Kekaya and Janaka are omitted from the list of the invitees and the epic, in a rather inexplicable manner, says they were left out as they were too far away and would certainly rejoice after they heard of the accomplished event.[6] Comment is needless.

Why all the authorities, the epic and following it, Kālidāsa, Bhaṭṭi, Bhavabhūti and others, should have made Kaikeyī not demand the kingdom by right of marriage testament or *Sulka* is not clear. Even the vernacular translations or adaptations of the Rāmāyaṇa like *Torave* in Kannada and *Kambar* in Tamil, to mention only two representative authors, have made Kaikeyī *beg* the kingdom as one of the two boons prayed to by her. Unfortunately Kaikeyī plays the villain in all these authorities and Vālmīki himself seems to close his eyes to this fact though he defiinitely compares her to fame[7] (comparing Kausalyā to *hri* or modesty and Sumitrā to *Srī* or prosperity in the Pāyasa Vibhāga context). But all these "riddles" are to a certain extent (though not fully) answered by Bhāsa's deviation in his Pratimā ; she does not ask for the kingdom as a boom ; she demands it definitely since Daśaratha would otherwise be stigmatised as a promise-breaker ; nowhere is there any slightest reference to the fact that she *begged* of the two boons. As a matter of fact, again, the inference emerges that the two boons are begged by the greatest devotee of Rama in the drama, Bharata. They are that Rāma should come back to the kingdom after 14 years and that Rāma should gift his sandals or *Pādukās* to him so that he could instal them on Rāma's throne and rule the kingdom as their Viceroy. According to this

6. Kunadīva *praveśitā* Pratimā. III. 10 — the causal here seems to suggest this.

7. Ayodhyā kāṇda I. 46.

na ti *kekayarājānam janakam* vā narādhipaḥ
tvarayā cānayāmāsa paścāttare śroṣyataḥ priyam.

P. 9 Kumbhakonam Edition.

standpoint, the kingdom was really Bharata's but through his sincere devotion, he made Rāma accept the kingdom if not now, at least after fourteen years. If one understands Bhāsa's standpoint aright the stigma associated with Kaikeyī's name rather unjustly is completely washed off and Bhāsa even goes to the extent of explaining that Kaikeyī did not act on her own initiative in demanding her maariage contract, but fate made her the silent instrument for fulfilling itself. She wanted to say fourteen *days* should Rama be away from Daśaratha; but destiny had instead, necessitated the unfortunate slip of the tongue into fourteen *years* instead of days.[8] Thus Bhāsa clearly makes out that Kaikeyī was not at all actuated by *greed* of the kingdom when she demanded the kingdom as the common folk make out; the pity is even literary authors blindly and even blindly make out a case against this unfortunate and misunderstood lady. Bhāsa goes further to suggest that if she is denied a place by her dying husband she suffers it stoically; if much more than that, her own son accuses her of greed for the crown and ironically suggests that she should be crowned by the subjects, even then she receives all the blame on her devoted head uncomplainingly. It is only at the very last moment, in the VI Act (P. 309-Devadhar) when her cup of misery is almost overflowing, she volunteers an explanation and that too in the presence of and through Sumantra, the custodian of the family traditions of the Raghu race.

According to the Rāmāyaṇa, again, Kaikeyī demands that Rāma and Lakṣmana should be clad in bark garments when they leave for the forest; she even suggests that Sītā also should do likewise and is rightly reprimanded by Sumantra and Vaśiṣṭha and Daśaratha actually overrules her and allows Sīṭā to go to the forest with as many sarees as she may want for the fourteen years.[9] Bhāsa realises that Kaikeyī should not be made to do so and so in his drama, the bark garments come, not at all at the instance of Kaikeyī. She is not even intro-

8. tasya bhāryāsu tisṛṣu hriśrikīrtyupamāsu ca
Bālakāṇḍa XV. 21.

9. caturdaśa divasā iti vaktukāmayā caturdaśa varṣāṇītyuktam.
VI act. p. 309. Devadhar.

duced in the stage until her redeeming son Bharata is brought thereto ; in the first act, a maid happens to be, through curiosity, holding a bark garment which excites Sitā's curiosity in turn ; the latter, in her eagerness to see how she would look like when wearing such a garment, wears the same when Rāma, about to start for the forest, comes to bid farewell to Sītā ; the first maid has snatched it by force from the *Nepathyapālini* or Manager of the green room maintained in the palace. When this lady learns later on that the bark garment has excited the curiosity of Sītā, she sends some more just at the very time when Rāma also wants to see how he might himself look like wearing the same. Lakṣmaṇa also wants the same and the three, wearing the barks not by previous design, but quite by chance since they accidentally got the same unasked, go to the forest. Kaikeyī does not at all come into picture at any stage. (Sumitrā's advice to Lakṣmaṇa Ayodhyām aṭavīmviddhi supplies the idea to Bharata to regard Ayodhyā without Rāma as a forest.)

Just as Kaikeyī's character is ennobled, the drama has removed another standing blot from the epic Sītā. As all the readers of the epic are aware, Sītā calls Lakṣmaṇa names, dubs him a fifth columnist sent on purpose by Bharat and uses quite unbecoming language. But in the context in Bhāsa, Lakṣmaṇa is cleverly sent away to pay their respects to the *Kulapati* Vaśiṣṭha, who has come one pilgrimage to the South. As we see in the drama, Rāvaṇa comes disguised as a holy Bramin well-versed in priestly ritual when Rāma is worried about performing his father's *Śraddha* the next day. The talk proceeds to the particular type of flesh that would please the departed and *Kāncanapārsva* of the Himālayas, the seeming sage avers, would be best suited for purpose. As prearranged, the magic deer (Mārica in disguise as in the epic) frisks in their full gaze just in front, and Rāma tries to catch the deer, not beeause of Sītā's greed as in the epic, but from a dutiful desire to perform the *Śrāddha* with the flesh of the deer. He asks Sītā to call for Lakṣmana so that he might send him to catch the deer, but the latter reminds him of the absence of Lakṣmaṇa. We thus see how the deviation introduced serves so many purposes and vindicates the conduct of one and all in the context.

The Abhiṣeka also departs from the epic in making Vibhīṣaṇa quarrel with his elder brother soon after Hanumān's departure.[10] When the monkey ridicules Rāvaṇa openly in the Durbar Hall, this brother joins Hanumān in advising him to return Sītā to Rāma. Even after Hanumān's departure, Vibhīṣana pursues the same topic to produce Rāvaṇa's disgust, and at the end breaks away from his elder brother. In the next act Vibhīṣaṇa requests Hanumān to announce his arrival to Rāma and the latter pleads eloquently with Rāma while in the epic, every one, excepting of course, Hanumān, is rather sceptical about Vibhīṣaṇa's sincerity of purpose. The reasons for the deviation are obvious. In the context, Rāma is worried about crossing the sea and Vibhīṣaṇa advises him to discharge his divine missile against the same. Rāma acts accordingly and the Samudrarāja at once appears, even before the arrow is discharged perhaps, and acknowledges Rāma as *devadeveśa* or the God above all gods and asks why he has been called. Rāma wants a passage across the sea, which Varuṇa the Samudrarāja allows for him in the middle of the sea itself. Thus the epic difficulty of bridging the sea by bringing so many mountains is easily avoided and the story of Rāma'a discharging his arrow against certain pirates who do havoc on the sea (which appears to be an interpellation brought in on purpose to show off Rāma' s skill in archery) is also avoided. After this, according to the Pratimā, perhaps, must be understood in the proper chronicling of the events. Sumantra's trip to the South to ascertain news of Rāma's welfare at Bharata's instance. It should be noted in this connection that the devoted younger brother, as depicted by Bhāsa is never failing in his duty towards his elder brother and sends periodic messengers to Rāma to ascertain his welfare. (We have already seen how Vaśiṣṭha came to the South just on the occasion of Sītā's abduction, but he could not obviously know anything about the

10. saumitra mitrarūpeṇa bhrātustvamasi śatruvat
icchasi tvam vinaśyantam rāmam lakṣmaṇa matkṛte
lobhānmama kṛte nūnam nānugacchasi rāghavam
Verses 6 and 7 — XXXXV — Araṇya kāṇda.
kāmayeyam pṛthagjanam ? verse 25 same adhyāya.

same then. Sumantra now comes to the South for the same purpose and the news that he brings is too much for Bharata and his three mothers. We have seen how Kaikeyī vindicated her conduct in the context with Sumantra's aid and we are towards the end of the act, informed that the eldest queen has fainted. Bharata decides that they should all go with a large army to help Rāma in his battle against Rāvaṇa to redeem his wife. (verse 16, VI act). A human touch is thus imparted to the whole story at every stage. In the epic again, no purpose is served by making the queen mothers proceed with Bharata when the latter goes[11] and returns with the sandals. Here for obvious reasons, Sumantra alone accompanies Bharata and the journey of the queen mothers is pushed to the last act which appropriately is placed in the *Munijana Vana Vāsa*–the old Citrakūṭa where Rāma and Sītā passed the happiest period of their life. Perhaps Bhāsa believes that an Abhiṣeka in such lovely sylvan surrounding will never prove abortive as the one in Ayodhya. Kaikeyī herself asks Rāma to accept the Crown and Rama does so as though to suggest that he gets it as a gift from her. In the last act of the Abhiṣeka again, soon after Sītā's "fire-test", the divine god Agni invites Rāma to have his Corronation then and there itself. Obviousty the Abhiṣeka must have been written earlier and the dramatist wanted to hurry through the Coronation. ( All 3 coronations, Sugrīva's, Vibhiṣaṇa's and Rama's are *never done inside* a city.)

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11. In the XVI sarga in Yuddhkāṇda (p. 122) *after* Rāma has crossed the sea. But Bhāsa makes him come *before* crossing the sea, and advise him to discharge a *divyāstra* on the sea, as a result of being frightened by which Varuṇa appears and consents to leave a passage across the ocean for Rāma's armies to pass through. ( Act. IV Pages 350 *et seq* ).

# THE HUMAN PERSONALITY AND ITS DESTINY ACCORDING TO VIŚISṬĀDVAITA

By Prof. **M. Yamunacharya**, M. A.

The evolution of the cosmos and Man's place therein have been a fascinating theme with ancient Hindu thinkers. The problem has been attacked in various ways and Viśiṣṭādvaita has its own solution to offer. The fundamental problem for Viśiṣṭādvaita is–"How is it possible that Brahman should form the purpose of becoming, and actually become, manifold, by appearing in the form of a world comprising various sentient and non-sentient beings—all of which are the abodes of all kinds of imperfections and afflictions."[1] The statement of the question implies the existence of Brahman, the reality of becoming and the manifold content of the Universe, the clear-marked distinction of the sentient and the non-sentient and the problem of evil. Rāmānuja seeks the solution of these by his formula known as the *Śarīra Śarīri Bhāva.* The Universe is to be looked upon as the body of Brahman but who at the same time is untouched by its imperfections (*niyamena ādheyatva-vidheyatva-śeṣatvādeḥ Śarīra lakṣaṇasya jagati vidyamanatvāt jagaccharīrī Īśvaras tadgatadoṣairasampṛṣṭaḥ*). Brahman constitutes the Self of the Universe with all its sentient and non-sentient beings (cidacidviśiṣṭa.) The universe is a modification (pariṇāma) of Brahman. Rāmānuja bases his view on the text in the *Bṛhadāraṇyaka* which teaches that earth, water, fire, sky, air, heaven, sun, the regions, moon and stars, ether, darkness, light, all beings, breath, speech, eye, ear, mind, skin, knowledge form the body of Brahman which abides within them as their self and Ruler,[2] and another text in the *Subāla Upanishad* which enumerates buddhi, ahaṅkāra, the mind (*Citta*), the unevolved (*avyakta*), the imperishable (*Akṣara*) as constituting Brahman's body.[3] Thus the world comprising the sentient and

1. G. Thibaut : Vedanta Sutras with Ramanuja's commentary. p. 402.

2. 'yasya pṛthivī śarīram yaḥ pṛthivīm antaro' yamagatyeṣata ātmā antaryāmyamṛta iti' — Bṛh. UP.

3. 'yasya cittam Śarīram, yasyāvyaktam śarīram yasyākṣaram śarīram' Subālopaṇishad.

the non-sentient is an evolute of Brahman. The process of evolution alternates with one of involution—sarga and pratisarga. The beautiful Upanishadic simile likens this process to a spider sending forth and drawing in its threads.[4] Creation emanates out of an act of pre-volition on the part of Brahman. The world is thus an emanation from Him into which He enters like the spider above-mentioned—*tātsṛṣṭvā tadeṭvānupāviśat.*

Evolution (pariṇāma) involves variation or change of form. The emergence of variety not apparent in what gave birth to the variety is the riddle to be solved. Stated in the Vedantic manner, the unmanifest (avyakta) constantly manifesting (vyakta) itself constitutes the Universe. To this manifestation, there is neither beginning nor end, but it has rhythmic periods counted by Kalpas, and Mahākalpas when the old order of things changes giving birth to a new one. But the world that is created is not an entirely new world. It is said that 'Brahman' having an inward intuition of the characteristics of the former world, creates the new world on the same pattern![5] There is in this creation the creative Self-exposition, novelty and spontaneity associated with play (līlā).[6] No other purpose is discernible. Though the materials of the cosmic edifice are the same, the dispositions, rearrangements and readjustments are different, like the same pack of cards or a game of chess with the same king, queens and pawns which assume configurations and lineaments which had never manifested before. One sees a sunset, which phenomenon is the result of same physical causes as the sunset of the previous evening but has there ever been a monotonous repetition of a single evening's sunset beauty and grandeour? Brahman is ever coursing out into manifestation, displaying endless variations and novelties, not out of nothing, but out of itself. (*Navo navo bhavati jāyamānaḥ*).

The Upanishad tells us :—

"Dhātā yathā-pūrvam akalpayat"[7]—The Upholder of the

4. 'Yathorṇanābhih sṛjate gṛhṇate ca — Muṇḍ. 1. 1. 7.
5. Yathāpūrvam akalpayat — Mahānār 77.
6. Līlaiva kevalā prayojanam-Rāmānuja-Śrī Bhāṣya. Adh. 2 Pāda 1.
7. Mahānārāyaṇopanishad.

Universe, made it again as before. This general statement with regard to universal evolution brings out the fact that new order of things is unfolded from the one prior to it. Hence the arrangement of disposition of the new order is the outcome or resultant of the previous order. The new order is thus pre-ordained in a sense but not mechanically pre-determined. The cosmos that is thus evolved out of Brahman is composed of sentient and non-sentient beings (*cidacidviśiṣṭa*). Matter, life and mind are found interlocked in sentient creation. It is in this Universe that man lives and it is against this cosmic background that the drama of man is being enacted. Man who forms the apex as it were of creation is himself a compound of body, mind and spirit. He is essentially a spirit ensheathed in a body which is constituted of the same elements with which the physical universe is composed. The Physico-chemical organism of man is further complicated by the presence of mind and intelligence and soul which expresses itself through these. Man's body is the most marvellous mechanism baffling ultimate analysis.[8] One old Sanskrit verse says, 'O Soul : by how much of merit piled up, birth after birth, thou hast been able to purchase this ship, thy marvellous body ?'[9] This posits a continuous entity called soul, which gets enrobed and disrobed of matter-made bodies.

Soul is an *aṁśa* or part of Brahman just as says Rāmānuja 'the light issuing from a luminous thing such as fire or the sun is a part of that body (Śrī Bhāṣya II, 3, 45)'[10] Both possess the attribute of consciousness but the consciousness of the former is individuated and subject to contraction and expansion while that of the latter is not subject to any limitation. The self of Universe, the cosmic soul, eventuates into the projection of structural forms which constitute the world out of sheer desire for self-expression for which no extraneous purpose need be sought.[11] All material modifications and modifications of life

8. 'Vicitradehasampattir īśvarāya niveditam' — Tatva Traya of Pillai Lokācārya.

9. '*Mahatā punyapanyena krīteyam kāyanaustvayā.*'

10. '*Prakāśādivajjīvaḥ paramātmanomśaḥ.*'

11. '*Īśvarasya ca prayojanābhāvāt*' — Śrī Bhāṣya 2. V. 32.

and form are due to a conscious volition on the part of an intelligent factor which is Brahman. But as Brahman embodies himself as the soul in the world as is implied in the conception of *Antaryāmin* 'Inner Ruler', the *Jīva* or the individual soul also embodies itself in a material sheath—the physical body. The individual soul incongress with its vesture, subtle as that of mind and gross as that of body forces itself into expression within the limitations of the instrumental vesture (*karaṇakalebara*). Thus the individual soul, however pure and perfect it may be in itself is subject to the limitations (*upādhis*) of the body, release from which becomes its constant concern. As to how this entanglement originally happened is a thing that is left a mystery. Rāmānuja has no answer for this except by saying that the stream of *Karma* is eternal and the individual soul has been eternally subjected to its bondage. While the origin of the enmeshment of *jiva* in *karma* cannot be traced, there is the promise and potency of release or freedom from *karma* in the state of *mokṣa* to which every *jīva* yearns.

The evolution of the soul means the unfolding of its potentialities through organism after organism, in an increasing degree and ascending order. The manifestations of the true nature of the soul, that nature being in the *samsāra* state obscured (*tirohita*) through nescience (ajñāna) is likened to the lustre of the gem manifesting its glory by the act of polishing but which is the manifestation of what already exists, not one of origination (*svena rūpeṇa abhiniṣpadyate*). The goal of the soul is the reaching of the fullest unfoldment of its potentialities (*svarūpāvirbhāva*) which lay obscure (*tirohita*) in it in its prior state. It is the shining forth (*prakāśa*) of its inherent virtues (ātma-guṇa). The liberation from bondage to *karma* is not affected easily and within the compass of a single life (*bahūnām janmanām ante jñānavān mām prapadyate*).[12] The short span of a single life is too short a time for the great change to take place. Freedom must be fought for and won. In his book *Human Immortality and Pre-extstence*, Dr. J. Ellis McTaggart writes that pre-existence "renders more probable a

12. Gītā 7. 9.

plurality of future lives" and "the prospect of a great number of lives gives us the prospect of many dangers, many conflicts, many griefs, in an indefinitely long future. Death is not a haven of rest. It is a starting point for fresh labours. But if the trials are great, so is the recompense. We miss much here by our own folly, much by unfavorable circumstances. Above all, we miss much, because so many good things are incompatible. We cannot spend our youth both in the study and in the saddle. We cannot gain the benefit both of unbroken health and of bodily weakness, both of riches and of poverty, both of comradeship and of isolation, both of defiance and of obedience.....Would it not be worth much to be able to hope that we might have a chance to succeed hereafter in the tasks which we failed in here ? "

Here is a writer brought up in the European tradition but one who by the line of his thought is forced to posit the necessity of a plurality of lives for soulmaking. Truly, as Keats said, 'This vale of tears is the vale of soul-making'. The doctrine of re-incarnation is the adventurous idea that seeks to light up this mystery. Re-incarnation is the logical implication of the principle of continuity involved in the idea of a persisting entity called soul embodying itself time after time. Less fit bodies are cast off and fitter ones constructed according to the laws of evolution namely, heredity, variation and adaptation and these are not merely confined to one life but to the lives preceding and succeeding also. But how, it may be asked, if a man's character is determined by his previous lives how can it be also determined by heredity due to the character of the ancestors ? We may have reason to believe that a man's present character is partly due to inherited character of his ancestors but it is impossible not to admit that there are some elements in his character not due to his ancestry. It is this residue (and no inconsiderable amount of it) that seeks to be explained by the hypothesis of reincarnation. Each soul enters into connexion with the body which is most appropriate to it by some strange law of elective affinities the operation of which it is difficult to determine. The continuous conscious factor in this process is the soul and its ally is the body, the non-con-

tinuous and the non-conscious. The former is the constant and the latter the variable factor in the equation of life.

Each individual soul makes its own history. No two souls have the same storied past. There is a uniqueness in each Jīva which constitutes the essence of personality. There is nothing so individual and indefinable as one's own personality. This is the principle of individuality, the reality of which according to Rāmānuja cannot be annulled even in the state of Mokṣa which is the manifestation of the soul's natural character.[13] Each individual soul carries with it its Kārmic peculiarities. It is written that a man's *karma* as easily picks him out in a multitude as a calf can discern its own dame instinctively in a great herd of kine : (*yathā dhenusahasreṣu vatsò vindati mātaram*).

It is in the spirit of man that we first discern the variation of self-consciousness emerging out of the ocean of consciousness in general. There is more than what meets the eye in man. There are untold potentialities in him gradually seeking unfoldment. (*vīkāsa*). In his essence, he is said to partake of the character of divinity by virtue of his being an *amśa*. The Upanishads describe the spirit of man as a spark from the divine fire or flame.[14] The Gītā expression *Kṣetrajña*, or the Knower of the field, is the conscious element informing the organism and Brahman is the *kṣetrajña* of the entire Universe.[15] Both soul and god are purported to share common properties between them. These are according to the definition of the soul *Jñāna* and *Ānanda*, knowledge and bliss. The soul starts as a spark from God on an evolutionary journey, pregnant with experience added to experience, in countless lives and environments. The migration finally ending in immigration to the parent flame, becoming as big as the parent. The light lighted from a light is as big as the light. *Dīpādutpannapradīpavat*).

The experience garnered by the soul is cumulative and imperishable and persists as *Saṃskāra* and *Vāsanā* which deter-

13. 'Svābhāvikasya svarūpasyāvirbhāvaḥ'— Śrī. Bhāṣya, 4. 4. 1.
14. *Yathā sudīptāt pāvakātvisphuliṅgāḥ* ( Muṇḍ. 2. 1. 1. )
15. *Kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata* ( Bh. Gītā 13. 2. )

mine the texture of its next life. That no genuine experience is ever lost in the economy of nature is a fact borne out by biology.

Eugenio Rignano, develops this idea in his book *Biological Memory*, which has a scientific significance for the Vedantic doctrine of re-incarnation which is a form of evolution. He writes (p. 239) 'according to this mnemic theory, the incessant efforts of living beings to adapt themselves even better to external conditions no longer appears as a vain labour of sisyphus, which must be begun anew by every fresh generation, but on the contrary we become convinced that every victory of life, every success obtained in its effort to make and maintain a place for itself, and to expand amongst the other forms of energy of the physico-chemical cosmos, far from being lost, becomes converted into permanent gain.' The purport of it is that nothing is lost. Hoffding speaks of it as the law of 'conservation of values.' All moral values are cumulative and lead to the acme of spiritual perfection and eminence. The realisation in a fuller and fuller measure of the spiritual qualities (*ātmaguṇa*) is the goal of human evolution. The soul's progress consists in consciousness expanding: in association with physically organized structure. The body is as necessary for the self-expression of the soul as the outer covering in a fruit is necessary for the seed to be nourished within (*tvacā bijamivāvṛtam*).[16]

Nature admits of two broad divisions of inorganic (*acit.*) and organic (cit). As the one morphologically gradually slides into the other there is on the side of consciousness a fuller development. The degree of conscious expansion is relative to the degree of complexity of the organized physical counterpart. Hence in the mineral stage, the least expansion may be expected so much so that the physical and psychic factors seem to be identical. Even with the conscious expansion attained at the stage of man, the notion that the soul is after all the body (*Dehātmabhrānti*) persists. To rise above this and be able to keenly discriminate between self and

16. *Tatva Traya* — Pillai Lokacārya.

non-self, marks a tremendous advance, which may be said to be comparatively rapid on the human level. Plant and animal life have these tendencies in incipient form. However we are better aware of our own human conditions than those which accompany the non-human : and we have much material with which to discuss our own nature and destiny.

The point now is that the real progress of the soul consists in ascending from the material to the spiritual level from the *Annamaya* stage to the *Vijñānamaya* and *Ānandamaya* stages. The soul's great significance consists in its being *cit* or spirit. Like the mathematical point, it has no mass or magnitude and hence imponderable.

History of man may be said to be the history of his conscious principle expanding (Jñānavikāsa) whilst the material accompaniment by its organizing circumstances lends itself increasingly to the expression of such expansion. Time and again the soul strives in an upward direction. One organic form after another is cast off and a new one, improved on the former, is donned. This constitutes the vedantic doctrine of rebirths involving the transmigration of a permanent entity called soul. This is the constant factor entering into that varying series. In every lease of embodiment the more of the conscious is manifested. The Gītā says '*Bahūnām janmanām ante jñānavān mām prapadyate.*' It means that before consciousness blossoms in its entirety, in other words, arrives at the state of *sāyujya* which is the final realization (*antima pratyaya*) many shufflings and reshufflings of the cards of embodied existence must take place. This with man's own unaided effort. But the progress is wonderfully accelerated, if the tremendous help of God be courted (*Īśvarakṛpā*). He who resorts to this method is the *Bhakta*, or one who loves God : the method is *Bhakti* or love. This results in a continuous stream of remembrance of god uninterrupted like the flow of oil.[17]

The real endowment with which a man is ushered into a fresh embodied lease of life and started thereon is the spiritual,

17. 'Taila dhārāvat avicchinnasmṛtisantānarūpaḥ '— Ch. VII. *Yatīndra Mata Dīpikā* of Śrīnivāsa.

not the material. A man in a lifetime accumulates much material goods, owning the same as his self-acquired property, but he garners it all after his birth, and death comes and snatches it all away. The moral use or abuse to which he may put his material appurtenances is what concerns and promotes the soul's permanent interest. The moral results of the use are his permanent spiritual assets which accompany him from life to life, or from one embodied existence to another. These assets indicate the degree and volume of consciousness that has been achieved. The value and significance of the soul consists in carrying with these spiritual qualities (*ātmaguṇa*) not the uncarriable material quantities. The teaching of *vairāgya* or dispassion consists in bringing this contrast vividly before the mind. This is the subject-matter discussed thus in the Bh. Gītā. Arjuna asks whether between the exit of one term of embodied existence and the problematical usherment into another, the state of a man is like that of a cloud dissociated from its parent, which floats out and dissolves or in other words is snuffed out of existence? Śri Krishna, says no, but that only the body drops out, whereas the soul carries with it all its experiences, from eternity-for soul is eternal—which determine the character of the next re-incarnation. The very fact of a soul principle—a constant factor—being able to carry on accumulated experiences from term to term of life, regulated by moral principles, shows the soul's unique character. The result of this process is the expansion of consciousness. Such a wonderful principle as the soul is, it is bound by indissoluble ties to the self of universe. The ignorance of this kinship is a form of *avidyā* which is dispelled by various kinds of *Sādhana* involving the sevenfold discipline of *viveka*,[18] *vimoka*,[19] *adhyāsa*,[20]

18. *Viveka* is the purification of the body by pure food ( *aduṣṭādannāt kāya śuddhiḥ* ).

19. *Vimoka* is non-attachment to desires ( *kāmānabhiṣvaṅgaḥ* ).

20. *Adhyāsa* is the continuous meditation of the perfect object ( *punaḥ punarālambana samśīlanam* ).

*kriyā*,[21] *kalyāṇa*,[22] *anavasāda*,[23] *and anuddharṣa*.[24] The realization of this kinship (*Sambandhajñāna*) is what is suggested by the etymological meaning of the word 'Religion'. The depth of the soul is God himself by reason of his immanent (Antaryāmi) character. The soul in its progress dives through these depths, and accumulates knowledge to the extent that that striving entailed. In other words, God is gradually recognized and experienced. Soul *per se* out of all relation with God has no intrinsic value. Our freedom lies in our bondage to God. In His Service is our greatest joy. Self-surrender or *prapatti* is that in which the individual soul finds its proper bearings. The unification of one's will with the divine will, of one's purpose with divine purpose which is implied in *prapatti*, is the goal of all human endeavour in spiritual realization. On this side of life, rest and peace are found in active service (*Kaiṅkarya*) of god and his creatures animated by loving devotion to the Lord.

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21. *Kriyā* is the performance of the five great sacrifices ( *pañcamahā yajñādyanuṣṭhānam* ).

22. *Kalyāṇa* are the virtues of truthfulness, straightforwardness, compassion, liberality, non-violence, non-covetousuess.

23. *Anavasāda* is cheerfulness.

24. *Anuddharṣa* is non-exaltation ( *Yatīndra Mata Dīpikā* Ch. VII ).

# A PASSAGE IN THE KAUṢĪTAKI BRĀHMAṆOPANIṢAD (I. 2–6)

By Prof. **Sivaprasad Bhattacharya**, Calcutta

Thanks to the uninterrupted tradition amongst teachers and scholars and to the achievements of philosophers of the Vedānta system, the major Vedic Upaniṣads (including the *Śvetāśvatara*) present to us a standardised text, though there is no end to the doubts and disparities as to their interpretation. It is a pity that the *Kauṣ-Brāhm. Up.*, specially in its first chapter—known significantly as the *Paryaṅkavidyā*, the most remarkable and, according to some scholars, the earliest stratum of the work—launches us into textual difficulties which appear to be insoluble in some cases at least. Sections 2–6 of this chapter dilating on the path and experiences of the spirit after death, referred to as the Pilgrim's Progress by Prof. Belvalkar because of its symbolism, introduce us to one of the knottiest, if not the knottiest, passage in the Up. literature. So far as indigenous scholarship of pre-modern days is concerned, the difficulties originating from bad transcription encouraging wild guesses in emendation (for there are no limits to this, as this does not relate to the *saṁhitās* and the rigour of *pārāyāṇa*-exactitude is not operative here) and the interpretations of scholiasts like Śaṅkarānanda have made confusion worse confounded. The labours of certain gifted scholars extending over the last fifty years have not taken us nearer solution, though they have been by no means inconsiderable. The discovery of the *Jaiminīyabrāhmaṇa* and of the *Jaiminīyopaniṣadbrāhmaṇa* has thrown much welcome light, inasmuch as there is much matter common in them with the text of the *Kauṣ. Br. Up.*; and we can never be sufficiently grateful to Caland and particularly to Oetral for this. The attempts at restoration and translation of this portion by Prof. Belvalkar (more than 25 years ago) and in the recent edition (Paris 1949) by Prof. Louis Renou have served to shake off the indifference and complacency of scholars that have looked upon the *Kauṣ.* as a mere repository of the age-worn doctrines of *Chand* and *Br. Ār.* and have looked down

upon this section as a mere fanciful curio of materials not synthetically connected with the creeds and commitments of older thought. (Such is, indeed, the case, with the *Nârâyaṇ Up*:— तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी...एतद्वै जरामर्यमग्निहोत्रं सत्रं... सूर्याचन्दमसोर्महिमानौ ब्राह्मणौ विद्वानभिजयति।)

The passage readily divides itself into two well-defined parts, of which the first (I. 2) is inextricably connected with the doctrines of *Karman* and of the transmigration of the soul. The upaniṣadic view of the two paths, *pitṛyāna* and *devayāna*, as adumbrated in the *Muṇḍaka*, *Chānd.*, and *Br. Ār.*, has in its manner of presentation, both in the beginning and in the sequel, a remarkable similarity with the two works mentioned above, especially in the metrical finish with the *Jai. Br.* There are immaterial departures and deviations (e. g. अर्धमास्यं, प्रसुतात् in the first त्रयोदशेन द्वादशमास...in the second, as in the printed text of the *Jai. Brāh.*) and allowing for bad transmission, one can note certain modifications which like less mechanical *ūhas* have served to give a new orientation to the tenor of the whole passage e. g. मा सिपिक्त with मा as an absolutive particle, and तन्म ऋतवोऽमृतव आरभध्वम्. I prefer आरभध्वम् to आभरध्वम् which keeps in tact the *ūha* and the language of the first verse and is akin to आनयध्वम् of the printed *Jai. Br.* text and take सं तद्विदेऽहं प्रति तद्विदेऽहं as accepted by Renou as readings in both the texts. In the *Jai. Br.*, the world (*loka*) and the re-born beings (*lokin*) are not changes to be given the go-by consistent with the spirit of the *Br. Ar.* text, whereas in the *Kau. Up.* text, as in the *Jai. Up. Br.* (III. 21-28) these are, at best, immaterial and unwelcome means or 'relays' in the reaching of the final goal (cf. *Jai. Up. Br.* I 3. 322 ; *Sat. Br.* IX. 2. 3. 6., XIV. 6. 1. 4–8 ; and *Br. Ar.* III. 1. 4–8, V. 10.). In the second part (I. 3–6) which is a directory of the path, we have parallelisms and borrowings from *Chānd. Up.* VIII. 5. 3, 4 (in a sense, the source of inspiration of *Kau.* I. 3), III. 14. 1 ; *Bṛ. Ār.* IV. 3. 8–15, V. 10. 1 ; *Praśna* V. 5 ; *Jai. Br.* I. 17–18, 42–44 ; *Śat. Br.* (Agnirahasya) X. 1. 1. 3, X. 1. 4. 14, X. 2. 3, X. 4. 2, 1–18, X. 4. 3. 1–3 ; *Ath. Sam.* XV. 2. 3 ; *Vaj. Sam.* XV. 15-18 ; and very probably from *R. V.* V. 47, VII. 74–78. It is a pity that a bias against texts asso-

ciated with sacrifices (e. g. *Śat. Br.*. XI. 2. 7. 1–5 ;[1] XI. 11. 3. 2.[2], XI. 4. 4. 1)[3] has resulted in their being overlooked—while, as a matter of fact, it is these that afford substantial help in the restoration and interpretation of the text. It was an axiom with later commentators that an *Up.*. even if it styles itself as a *Brāhmaṇa* Up. is not amenable to acceptance of the fundamentals of a *yajña* ideology. Even passages of the *M. Bh.* which provide considerable food for thought and embalm the teachings of Vedic symbolism (e. g. *M. Bh.* I. 3. 144–147)[4], using almost the self-same language, have been ignored. One has to refer to certain crucial cases of readings which force his attention by way of illustration.

(The whole passage of the *Kau. Br. Up.* is reproduced as an appendix to the paper.)

Now to come to the readings. Let us leave out the minor obvious emendations such as :-(a) तं यः प्रत्याह for तं यत् प्रत्याह; (b) यो न प्रत्याहं for य एनं प्रत्याह ; (c) सं तद्विदेऽहं प्रति तद्विदेऽहं in the third foot of the second verse, just in keeping with the metre and with an appreciation of the chiming which is clearly discernible and savours of a grace and elegance familiar in later literature

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1. संवत्सरो यज्ञः...ऋतव ऋत्विजः...मासा हवींषि...अर्धमासा हविष्पात्राणि अहोरात्रे परिवेष्ट्री। For another anology, cf. *Taitt. Sam.* VIII. 2. 6. 4. and *Jai. Br.* I. 50 where अहन् and रात्रि are understood as two entities evolving out of the संवत्सर which has to comply with ऋत (cosmic order) as in *R. V.* X. 190.

2. यो ह वा अग्निहोत्रे षन्मिथुनानि वेद मिथुनेन मिथुनेन ह प्रजायते। Cf. also *Br. Ār.* I. 4. 17. मन एवास्यात्मा वाग्जाया प्राणः प्रजा, and *Praśna* I. 4., I. 15.

3. षड् ह वै ब्रह्मणो द्वारोऽग्निर्वायुरापश्चन्द्रमा विद्युदादित्यः।

4. एवं स्तुवन्नपि नागान् यदा ते कुण्डले नालभक्तदाऽपश्यत् स्त्रियौ तन्त्रे अधिरोप्य सुवमे पटं वयन्त्यौ। तस्मिंस्तन्त्रे कृष्णाः सिताश्च तन्तवश्चक्रं चापश्यत् षड्भिः कुमारैः परिवर्तमानम्। ( An echo of *R. V.* VI. 9. 1. :—

तन्त्रं वेदं विश्वरूपे युवत्यौ वयतस्तन्तून्...भूतान्यजस्रं भुवनानि चैव। अत्र संवत्सरः प्रजापतिरितिश्रुतेः संवत्सररूपेण प्रजापतिं विश्वात्मानं कृत्स्नसंसाराभिमानिनं समष्टिजीवं स्तौति। ( In the *Kau.* passage, the ऋतुs are the कुमारs. Nilakaṇtha, however, explains them as the six क्लेशs of Yoga philosophy.

(which would have been more in evidence if the second foot of the first verse were to read पिञ्यावत: पञ्चदशात् प्रसूतात्); (d) तपसर्तुरस्म्यार्तवोऽस्मि for तपस ऋतुरस्म्या.....; (e) ब्रह्म हाभिधावति for ब्रह्मा हाभिधावति (cf. *Yājñav Smṛti* III. 193-194); and (f) पर्यवेक्षत एवमहोरात्रे for पर्यवेक्षतैवमहोरात्रे. We have a still at least a dozen difficulties which call for discussion. The emendations suggested are :—

(1) मा सिषिक्त for मासि सिक्त: or मा निषिक्त—frequentative imperative second person plural. मा in this quarter and in the previous quarter is the absolutive particle. The seasons are implored as the active agents to help prevention of continuous rebirth of the spirit in the form of men etc. कीटो वा पतङ्गो वा ... पुरुषो वा... तं is the object standing for रेत: masculine because of Vedic license (for the expression of. *Ait. Up.* II. 1-3 and *R. V.* X. X. 129. 5).

(2) स जायाया उपजायमान for स जाय उपजायमान or स जायमान उपजायमान:. The metre, the compatibility of many a Vedic text (e.g. *Śat.Br.* XI. 3.2); the way of expression in the last quarter of the previous verse and in *Br. Ar.* 1. 2. 4, 1. 5. 12) and the text in 1. 6. आकाशाद् योने: सम्भूतो भार्यायै रेत: संवत्सरस्य, which reads like a paraphrase of this, make this emendation not only plausible but also possible. The reading जाय उपजायमान ( I am born) in the *Jai.Br.* is not appropriate here, firstly because of the changed outlook and secondly because of the confusion likely between the two verbs (जाये and विद्) and their nominatives अहम् and स:, the latter really standing for रेत: (= प्राण), which is used as masculine, for as the *Praśna* puts it (III. 8)—Āditya is the *bāhya prāṇa*. It may be mentioned in passing that the first verse relates to the passage of the spirit through the moon, and the second to its subsequent passage through the sun (cf. *Praśna* V. 2. 5), just on the lines of the well-known *Chand.* passage (V. 10. 4 and V. 10. 2) with certain intermediaries left out in the first case, as in *Mundaka* 1. 2. II$^{cd}$ to immortality. Keith's remark about the accommodating tendency of the doctrine (*Phil. and Rel. of the Veda, p. 576*) is hardly convincing.

(3) तन्म ऋतवोऽमृतत्वे for ऋतवोऽमृत्यव or ऋतवोऽमर्त्यव. अमृतत्वे is a (negative) Vedic infinitive like सूतवे corresponding to जीवसे (for

immortality, personal immortality) as is guaranteed in the *brahmaloka* in similar well-known texts (e. g. *Praśna* III. 11. 12; *Ait.* III. 4; *Kaṭha* I. 1. 12).

(4) कोऽस्मि सत्यमस्मीति for कोऽसि त्वमसीति. The question is parried with the necessary change in person. This is clear from 1. 6 तमाह...

(5) मुहूर्ता यैष्टका in 1. 3 and मुहूर्तान्यैष्टकानि with a permissible change in gender in 1. 4. The *Amarakośa* (1. 1190) sanctions this in later usage even. Our proposed reading in place of the usual मुहूर्ता येष्टिहा is made unimpeachable by a reference to the *Śat. Br.* X. 4. 1. 2.[5] and X. 4. 2. 18.[6] (The change to इष्टिहा on the fancied basis of *Muṇḍaka* I. 2.7.10 which is the reading in the commentaries—that of Śaṅkarānanda, for example—is certainly purposive, as hinted at by Prof. Renou). There is a covert allusion to bricks, the material with which the palace of Brahman is constructed—a point substantiated by reference to the lake, the river, the trees, the garden, the fort and the gate-keepers associated with a city or a region. The य of यैष्टका is accounted for by Panini VIII. 3. 17.

(6) सज्जलं संस्थानम् for सालज्जं संस्थानम् or सालज्यं संस्थानम्, the fantastic reading of Śankarānanda. Belvalkar's emendation साल्लजं (*Proc. A. I. O. C.*, Madras, p. 44) and सल्लजं (*History of Indian Phil.* II, p.272) should better be modified to सज्जलं in conformity with तज्जलानित्युपासीन (*Chand.* III. 14. I). Moreover it will have a realistic application to the fort, denoting 'surrounded by water.'

(7) पुष्पाण्यादायावयत: (present tense dual) for...दायावयतौ and ...वयन्ति. The *M. Bh.* references (I. 3. 144-147)[7] set all doubts at

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5. यावन्ति वा व मे ज्योतींषि तावत्यो म इष्टकाः। तस्य वा एतस्य संवत्सरस्य प्रजापतेः...संवत्सरो वै प्रजापतिरग्निः...अहोरात्राणि ज्योतींषि ता इष्टकाः। इष्टका is generally used as feminine (cf. Pāṇini VI. 3. 6. 5; *Un. Sūtra* IV. 114.) Hemacandra in his *Liṅgānuśāsana* also classes it as feminine.

6. स पञ्चदशाह्नो रुपाण्यपश्यदात्मनस्तन्वो मुहूर्तान्.....तद् यद् मुहुस्त्रायन्ते तस्मान्मुहूर्ताः।

7. अपश्यत्...भूतान्यजस्रं भुवनानि चैव as cited in f. n. 4. Also *M. Bh.* I. 3. 58. शुक्रं वयन्तौ तरसा सुवेमावधिव्यन्तावासितं विवस्वतः। (*R. V.* VI. 9.)

rest and suggest that there have been lacunae between आवयत: and चैव, which we discuss when we take over the doubtful cases.

(8) उद्गीथोऽपश्रय: for उद्गीथोऽपरश्च यः, उद्गीथोऽपरश्रयः, उद्गीथ उपश्री :. The *Ath. Sam.* paraphernalia (XV. 2 & 3) which is followed here closely with minor interchanges (e. g. ऋच: प्राञ्चस्तन्तवो यजूंषि तिर्यञ्च: वेद आस्तरणं ब्रह्मोपवर्हणं सामासाद उद्गीथोऽपश्रय:) prompts this emendation. Should we not read in both उद्गीथ उपश्रय: ?

The doubtful cases arise in connection with :—

I.—The second quarter of the second verse. The *Jai Br.* printed text reads द्वादशोपमासस्त्रयोदशेन पित्रा. The generally printed reading of the *Kau.* is द्वादशत्रयोदशमासो द्वादशत्रयोदशेन. Apart from the violation of the metre (we should remember that the verses are in the nature of *ūhas* made by an expert metricist), the grammatical analogy, on which Renou's analogy of द्वित्रा: and त्रिचतुरा: is of questionable application, raises doubts about the actual reading. The *ṛṣi* was unquestionably thinking of *R. V.* I. 25. 8. Should we not read उपजायमानस्त्रयोदशो द्वादशेन पित्रा ? The nouns in त्रयोदशो and द्वादशेन as in the *R. V.* passage noted and in विचक्षणात् and पञ्चदशात् in the first verse are supplied by the dictum विशेषणमात्रप्रयोगो विशेष्यप्रतिपत्तौ. The *Kau. Br.* XXV. 11 has :—एतावान् वै संवत्सरो यदेषा त्रयोदशो मासस्त्रयोदशैव सर्व: संवत्सर आप्तो भवति। The metre is not thereby disturbed. But this a bold emendation.

II.—विभु प्रमितं[8]...in I. 3. Some editions, including that of Renou, print this as a compound word, obviously on the basis of the *Chand.* passage where it fits in as an adjective to *āyatana*

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विवस्वत: विवस्वन्तं सूर्यं सृष्ट्वा तद्द्वाराऽसितं कृष्णं रात्रिजातं शुक्लं दिनजातं च तन्तुस्थानीयं तेन संवत्सररूपं पटं वयन्तौ...। तेन च पटेन तरसा वेगेन सुमार्गौ..... देवपितृयानावधिवयन्तावुपस्थापयन्तौ। ( Nīlakaṇṭha's commentary thereon. )

8. The order, manner of arrangement and technology in the *Kau.* passage are almost on a par with what we find in the *Praśna Up.* III. 18 ;—

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते ॥

and follow Śaṅkarāṅanda's interpretation. The *upasargas* are here interchanged from what they are in the *Chānd* (VIII. 5. 3). In this case following *Śat. Br.* III. 1. 4–7, *Kātyāyana Śrauta Srūta* VII. 14-18 and the *Pariśiṣṭas* definition of *vimita*, Monier Williams' S. E. Dictionary notes the sense of the building or hall which has a more authoritative sanction. प्रभु (*Chand.* VII. 6. 1) refers to majestic potentates as Śaṅkara explains. विभु as rendered by Belvalkar is an item of enumeration; and the Christian parallel in the symbolism also leads us that way, where the measurement, as in the *Pariśiṣṭa*, is hinted at. The root मा is commonly used in connection with building and architecture and is therefore quite appropriate.

III.—पुष्पाण्यादावयतो वै च जगानि ... Belvalkar's emendation वैराजगानि is not very happy and is rather vague. The accepting of an equation of a later statement in this section of the Up. (I. 5) वैरूपवैराजे which Renou picks up does not help solution either. The mss. materials point to वै च जगानि as the reading. Renou's conjecture (जगानि = जगन्ति) derives considerable support from the *M. Bh.* passage already mentioned (I. 3. 147), of which he is apparently unaware. There is one objection possible and that is that this is a rare form of the word. I am inclined to think that the reading was like...वयतो भूतानि वै च जगानि (or perhaps in the analogous form...वयन्त्यौ भूतानि...). With such an amendation प्रिया च introduces a new sentence which is, to say the least, a clumsy device. This can be avoided if we take the reading to be...दायावयन्त्यौ where आवयन्त्यौ may be connected with the previous as well as with the following portions by the काकाक्षिगोलक maxim; or it be दायावयन्त्यौ to be construed with the *apasarases* as well, as in the case of *R. V.* VII. 74. 5. 8 (यमेन ततं पारिधिं वयन्तोऽप्सरस उपसेदुः ...। यमेन ततं पारिधिं वयिष्यन्...) implying thereby a close similarity with the preoccupations of one of the Fate Sisters in Greek mythology.

IV.—आम्बाश्चाम्बायवीश्च...अम्बया नद्यः No dependable explanation of this line is forthcoming; अम्बायवीश्च (अम्बायवश्च is what the St. Petersb. Dict. seems to take it, though that reading is open to question) is obscure. अम्बा in a Vedic passage, as indicated in the *Vedic Index*, is the name of one of the seven stars

in the constellation Kṛttikā, and by some stretch of fancy अम्बायवी: (in the plural) may refer to the other attendant stars. The names अम्बा, अम्बाला and अम्बिका as in a *Vaj Sam.* passage occur to our mind ; but we are not sure. The च introduces the difficulty, heightened by the absence of any finite verb in the clause concerned. In *Chand.* (VIII. 5. 3 ) we have ऐरम्मदीयं सरः which introduces an element of effulgence, something like what we find in the account of the route to *mokṣa* in the *Yājñav. Smṛti* (III. 166-168). In the *Up.* passage, we have a pool which might have been later turned into a river just as the seas *āra* and *ṇya* appear here in the form of a lake. The *Vaj Sam.* passage (XXIII 18) -and we may note that *M. Bh.* I. 102. 3. and I. 105. 37 knows *ambā*, etc. as *apasarases* (who are *surasutopamā*)—when read in the context of another passage there (XV. 15-18) where we have a mention of *apsarases* by pairs whom the commentator Mahīdhara (XV. 15), following old traditions which Uvaṭa notes, regards as attendants—may explain the reading नट्य:, not in the sense of dancing girls, but of attendants in general. The difficulty, however, is that the word नटा as in the reading suggested by Belvalkar is a new one in a Vedic text. (We have नट in the *Maitr. Up.* IV. 2, an *Up.* text of dubious date and authority.) We need not take अम्बया as the reading, as अम्बय: is a well-known Vedic word (vide *Kau. Br.* XII 2 ; St. Petersb. *Dict*, and Bloomfield's *Vedic Concordance.*) But the parallelism of this part of the passage with *R. V.* V 47. 5 and V. 47. 6[9] is so striking that one would be tempted to think that in the last part of the sentence here we have

9. इदं वपुर्निर्वचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः । द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या सबन्धू ॥ वितन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति । Sāyaṇa's note यम्या यम्ये नियमनाये युग्मभूते वा on the former verse, and मोदमाना हृष्यन्त्यो वध्वो बधूस्थानीया रश्मय: On the second verse ( cf. Yāska's interpretation of नदी = रश्मि in X. 47, and the textual background of *Vaj. Sam.* XV. 15. ) seems to connect these vague terms with the ऐरम्मदीयं सर: of the *Chānd.* passage. आपो वा अम्बय: ( *Kau. Br* XII. 2. and Sāyaṇa on *R. V.* I. 23. 16. अम्बयो मातृस्थानीया आप: and on *R V.* II. 41.16. अम्बितमे मातृणां श्रेष्ठे । Vide Keith's note in *The Brahmaṇas of the Ṛgveda* on the *Kau. Br.* passage.

three different types of springs, streams and rivers corresponding to the द्वे, अन्ये and मातरः The St. Petersb. Dict. thinks that अम्बि in the *R. V.* passage and अम्बयः in the *Kau.* passage are identical. It is, however, likely that अम्बा etc. may be proper names and as such in the singular number and the two well assort with आवयतः (which may also be read आवयन्त्यौ) as integral part of the long sentence आवयन्त्यौ भूतानि च ... The reading in that case with the filling up of the lacunae as proposed in (III) will be आवयन्त्यौ भूतानि वै च जगानि, अम्बा चाम्बायवी चाप्सरसौ चाम्बयो नट्यः। The *Nṛsiṃha Pūr. Tāpaṇi* (III) mention of *ambi(kā)* as *brahmayoni*, the *Bahvrc. Up.* account of the same *bālambikā* as *brahmānaṇḍakalā* and the Purāṇa-cum-Tantra concept of *ambikā* as the Great Mother as in the *Saptaśatī* irrespective of their diverse manifestations, are well known. But are we not taking too much liberty specially as the mss. material is hopelessly inadequate?

The tenor of the whole passage is the insistence on personal immortality like the quest for Vulcan or the unbinding of Promotheus in Western mythology. Was it implied also in Maitreyi's oft quoted appeal — येनाहं नामृता स्याम् ... apparently covered over and transcended in Yājñavalkya's discourse? It is coterminous with *brahmaloka*, a vision of which with all its attendant pleasures and amenities, the acme of all imaginary desires (सत्या अनृतापिधानाः कामाः *Chānd. VIII.* 3. 1-5; *Kaṭha I.* 1. 12. 25 :— स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति। उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥... इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः। *Aitareya* (III. 4) ... अमुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत्) is met with in more than one *Up.* text. It is certainly not the transcendental world beyond desires, as in Śaṅkara's interpretation in *Br. Ār.* IV. 3. 33.[10] The whole thing is couched in the ideology and phraseology of

10. ये प्रजां नोषिरे धीरास्तेऽमृतत्वं हि भेजिरे...इमं मानवमावर्तं नावर्तन्ते..... आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते...सापेक्षमेव चामृतत्वं न साक्षान्मोक्ष इति ज्ञायते। (Saṅkara on *Br. Ār.* V. 10. and on *Chānd.* V. 10.1.2.) This is distinguished from the idea of *mukti* (e. g. in *Śvet. Up.* I. 7. 6. 12. *Praśna* VI. 5. *Muṇḍaka* III. 2. 8. Vide Keith, *Phil. and Rel. of the Veda*, pp. 583-584).

sacrifice ( *āra, īla, vi( pra )miea, muhūrta, iṣṭakā* ) in which the active elements are the time forces, the ṛtas as ṛtvijas, the spirit-essence as Prajāpati and subsequently as *brahman* strives to maintain its continuity after death ( मृत्यु ), which, as संवत्सर or the time-cycle ( *Śat. Br.* X. 4. 3. 1. ) exhausts the spirit eager for अपुनर्मृत्यु and, as Prajāpati, (for he is all and of all), makes the spirited strive after *devayana* leading to *satyaloka* and *brahmaloka*, the ultimate repository of *prāṇa* ( *Praśna* I. 8. 9. ). *Satya* and *tapas* that are introduced in I. 2. are also insisted on in other *Up.* as in *praśna* I. 15. The *Kau.*'s conception of *satya* as distinct from that of the statement elsewhere, as in *Chānd.* VIII 3. 5 (तानि...) and (असङ्गो ह्ययं पुरुषः) *Br. Ar.* IV. 3.15 is gathered from I. 6 ( किं तद् यत् सत्यमिति... ). It is different from *ātmana* in its own light and right absolved from desires (e. g. in the *Br. Ar.* IV. 3. 8–15 ; IV—4. 1–9 and *Tait Up. Bhṛguvalli* 10. 5 and *Brahmānandavalli* 8 :— स एको मानुष आनन्दः...संक्रामति and *ibid*·9 :– यतो वाचो निवर्तन्ते...कुतश्चन ) that this is no easy quest is clear from the picture of the brahmaloka which however abounding in sense-amenities in the shape of *food, drink* brahma vṛkṣa etc., *irā* standing for food or strength (vide the *Nirukta* VI. 19; VII.: 8), is guarded by door-keepers Indra and Prajāpati exacting compliance with duties. ( The equation *ṛta* = *āra hrada*-cf. f. n. 1 is a symbol of its being encompassed by the obligations ( cf. *Sāma Sam.* II. 2. 2–9 ) of 10800 moments in the shape of *iṣṭakās* constituting the edifice of the divine city, corresponding to 360 × 30 moments of Indian computation. All this is no mere routine duty but is the product of *prajñā*, the palanquin of the throne of *prāṇa* round which has centred the full discourse[11] which aims at inculcating the worship of *prāṇa* as the *brahman*, as in *Tait. Up.* II. 3, in which the mere reckoners of pros and cons ( संप्रतिविदः ) are routed out and thoughtful knowledge leads to the desired goal ( *Kena.* II. 4 )

11. एता भूतमात्राः प्रज्ञामात्रास्वार्पिताः प्रज्ञामात्राः प्राणेऽर्पिताः। एष प्राण एव प्रज्ञात्माऽऽनन्दोऽजरोऽमृतः...एष लोकपाल एष लोकाधिपतिरेष सर्वेश्वरः। स म आत्मेति विद्यात् ( *Kau. Br. Up.* III. 9 ). Also *Ait. Up*, III. 3. 4. यद् किञ्चेदं प्राणि जङ्गमं च...सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म। स एतेन प्रज्ञेनात्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत्॥

A full point-by-point exposition of the passage involves a collation of the materials of Vedic texts such as those noted above. So also does the unfolding of the details of the symbolism in the latter part which by no means is an idle phantasy and is a nice mosaic in which early Vedic thought has blended admirably with later speculations, elaborate and far-reaching in their consequence. The passages of the *M. Bh.* already cited and other less known passages of that great epic (I. 120. 7, 13; II. 11. 34-43; VI. 34. 17, 38) giving, over and above eschatology, an account of *brahmaloka* and the council-chamber of Prajāpati and of Brahman and those of the Purāṇas in their changed ideology and phraseology (e g. *Bhāgavata* III.32; IV. 29. 18-40; V. 17.11,14; *Vāyu* VII. 124-127) have harped on a similar line of thought sometimes with other forms of imagery as of the *ratha* (chariot) but all the while with emphasis on certain items which are prominent in the *Kau.* passage. इतिहास-पुराणाभ्यां वेदं समुपबृंहयेत् । बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ॥ is a warning for all time. It is also not at all unlikely that, coming as it does in a late phase of the Vedic period it should, as is more or less the case in all phases of Indian thought, incorporate a fusion of divergent streams of culture. Cowall's notes[12] of about a century ago which could not but have been scrappy, Belvakar's analogy of the literature of the Orphic Mysteries (*Hist. of Ind. Phil.* II, p. 272) and the modern scholar's attempt at investigating the parallelism with early Catholic thesis on the theme, which in its turn, draws much from Assyrian and Sumerian thought-currents (viz. St. John's *Book of Revelation*), when read together, bring in much food for discussion and may turnout to be the searchlight illumining the dark corners of a littleknown section of this important Upaniṣad.

## APPENDIX

## THE KAUṢĪTAKIBRĀHMAṆOPANIṢAD (I. 2-6)

1. 2. स होवाच — ये वै केचास्माल्लोकात् प्रयन्ति चन्द्रमेव ते सर्वे गच्छन्ति । तेषां प्राणैः पूर्वपक्ष आप्यायते । तानपरपक्षेण प्रजनयति । एतद्वै

12. *Vide* to his translation *Kau. Br. Up.* (p. 47).

स्वर्गस्य लोकस्य द्वारं यच्चन्द्रमाः । तं यः प्रत्याह ( *a* ) तमतिसृजते । अथ यो न प्रत्याह ( *b* ) तमिह वृष्टिर्भूत्वा वर्षति । स इह कीटो वा पतङ्गो वा मत्स्यो वा शकुनिर्वो शार्दूलो वा सिंहो वा [ वराहो वा ] परश्वा वा पुरुषो वाऽन्यो वा तेषु तेषु स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यम् । तमागतं पृच्छति कोऽसीति । तं प्रतिब्रूयात् —

विचक्षणादृतवो रेत आभृतं पञ्चदशात् प्रसूतात् पित्र्यावतः ।
तं मा पुंसि कर्तयेरयध्वं पुंसा कर्त्रा मातरि मा सिषिक्त (1) ॥

स जायाया (2) उपजायमानस्त्रयोदशो द्वादशेन (I) पित्रा ।
सं तद्विदेऽहं (c) प्रति तद्विदेऽहं तन्म ऋतवोऽमृतवे (3) रामध्वम् ॥

तेन सत्येन तपसर्त्तुरस्म्यार्तवोऽस्मि (d) । "कोऽस्मि" सत्यमस्मीति (4) । तमतिसृजते ।

I. 3. स एतं देवयानं पन्थानमासाद्याग्निलोकमागच्छति स वायुलोकं स वरुणलोकं [ स आदित्यलोकं ] स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकम् । तस्य ह वा एतस्य ब्रह्मलोकस्यारो ह्रदो मुहूर्ता यैष्टका (5) विजरा नदीर्ल्यो वृक्षः सज्जलं (6) संस्थानमपराजितमायतनमिन्द्रप्रजापती द्वारगोपौ विभु (II) प्रमितं विचक्षणाऽऽसन्द्यमितौजाः पर्यङ्कः । प्रिया च मानसी प्रतिरूपा च चाक्षुषी पुष्पाण्यादायायतो (7) [ भूतानि ] चैव जगानि (?) (III) अम्बा- (IV) श्राम्बायवीश्चा (?) प्सरसोऽम्बयो नद्यः । तमित्थंविदागच्छति । तं ब्रह्म (e) ह्राभिधावति मम यशसाविजरां वा अयं नदीं प्रापत्, न वा अयं जरयिष्यतीति ।

I. 4. तं पञ्चशतान्यप्सरसां प्रतियन्ति शतं फलहस्ताः शतमाञ्जनहस्ताः शतं माल्यहस्ताः शतं वासोहस्ताः शतं चूर्णहस्ताः । तं ब्रह्मालङ्कारेणालङ्कुर्वन्ति । स ब्रह्मालङ्कारेणालङ्कृतो ब्रह्म विद्वान् ब्रह्माभि प्रैति । स आगच्छत्यारं ह्रदं तं मनसाऽत्येति । तमित्वा संप्रतिविदो मज्जन्ति । स आगच्छति मुहूर्तान्यैष्टकानि । (5) तेऽस्मादुपद्रवन्ति । स आगच्छति विजरां नदीं तां मनसैवात्येति । तत् सुकृतदुष्कृते धूनुते । तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतम् । तद्यथा रथेन धावन् रथचक्रे पर्यवेक्षत (f) एवमहोरात्रे पर्यवेक्षते । एवं सुकृतदुष्कृते सर्वाणि च द्वन्द्वानि । स एष विसुकृतो विदुष्कृतो ब्रह्म विद्वान् ब्रह्माभि प्रैति ।

I. 5. स आगच्छतील्यं वृक्षम् । तं ब्रह्मगन्धः प्रविशति । स आगच्छति सज्जलं (6) संस्थानम् । तं ब्रह्मरसः प्रविशति । स आगच्छत्यपराजितमायतनम् । तं ब्रह्मतेजः प्रविशति । स आगच्छतीन्द्रप्रजापती द्वारगोपौ । तावस्मादपद्रवतः । स

आगच्छति विभु (II) प्रमितम् तं ब्रह्मयशः प्रविशति। स आगच्छति विचक्षणामासन्दीम्। बृहद्रथन्तरे सामनी पूर्वौ पादौ श्येननौधसे चापरौ पादौ वैरूपवैराजे अनुस्ये शाक्ररैवते तिरश्ची। सा प्रज्ञा। प्रज्ञया हि विपश्यति। स आगस्त्यमितौजसं पर्यङ्कम्। स प्राणः। तस्य भूतं च भविष्यच्च पूर्वो पादौ श्रीश्चेहा चापरौ। भद्रा (?) यज्ञायज्ञीये शीर्षण्ये बृहद्रथन्तरे अनून्ये ऋश्वश्च सामानि च प्राचीनातानानि यजूंषि तिरश्चीनानि सोमांशव उपस्तरणम् उद्गीथोऽ(8)पश्रयः श्रीसपवर्हणम्। तस्मिन् ब्रह्मास्ते। तमित्थंवित् पादेनैवाग्र आरोहति। तं ब्रह्माह कोऽसीति। तं प्रतिब्रूयात्।

I. 6. ऋतुरस्म्यार्तवोऽस्मि। आकाशाद्योनेः सम्भूतो भार्यायै रेतः संवत्सरस्य तेजोभूतस्य भूतस्यात्मा (?)। भूतस्य भूतस्यात्मा त्वमसि। यस्त्वमसि सोऽहमस्मि। तमाह कोऽहमस्मीति। सत्यमिति ब्रूयात्। किं तद्यद् सत्यमिति। यदन्यद्देवेभ्यस्व प्राणेभ्यश्च तत्सत्, श्रथ यद्देवाश्च प्राणश्च तस्याम् तदेकया वाचाऽभिव्याहियते। सत्यमित्येतावदिदं सर्वम्। इदं सर्वमसीत्येवैनं तदाह।

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# NOTE ON THE CACTUS PLANTS OF INDIA

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Some of the thorny and succulent species of Euphorbiaceae like Euphorabia antiquorum and E. neriifolia and almost all the thorny and succulent species of the family-Cactaceae are popularly known as "Cactus" plants. In South India, where these cactus plants or "Prickly Pears" are quite common from very early times, they are commonly called "Kallis" or Nagadalli Kalli, Elai-Kalli and Shappathu-Kalli. In Bengal and other parts of India, they are known as "Nagphani" in allusion to the hood-like flat stems and branches of the prickly pear.

The cactus plants, which Mr. Gode has reported to have now become extinct in Poona, as a result of the destructive action of an introduced insect, is the once wide-spread plant, Opuntia Dillenii Haw.–the common "Prickly Pear." These Opuntias and their allied species are all originally natives of the comparatively drier regions of the Central, North and South America. Their succulent habit is specially adapted to their semi-desert life. They are not confined to the tropics alone. Two specie of Opuntia extend over British Columbia Colorado, South-Western United States of America, Mexican plateau, lower California, Chili and Argentina. The Spaniards who knew these plants from 1518, when they first conquered America are responsible for their introduction into Spain whence they have now spread to the shores of the Mediterranean, Africa, Mauritus, Ceylon, India and Australia. They were first introduced into England in 1688. Opuntias are economically important plants. Nopalea cochenillifera (L.) Salm.–Dyck, known to Linnaeus as Cactus cochenillifera and to Muller as Opuntia cochinelifera yielded the cochineal dye in their native home of Mexico and Guatemala. These cactuses were grown in plantations called 'Nopalries,' in reference to the Mexican name of 'Nopal', commonly applied to certain species of Opuntias and Nopaleas. Thorny species were used as fences. The green succulent portions served like spinach for human beings and as forage for the cattle. The fruits,

which contain a large proportion of sugar are edible and nutritious. These multifarious uses of the plant were chiefly responsible for their extension all over the world. The same causes have perhaps led to their introduction to India.

The exact date of the introduction of the first of these cactus plants to India is not known. No authentic evidence of their existence in India at the end of the 17th century or the beginning of the 18th century is traceable in the botanical or other literature of the Portuguese and the Dutch though Watt suspected Portuguese influence for their first appearance in India. Burkill's interesting account of the 'Prickly Pears of India, published in 1911 in the Records of the Botanical Survey of India, Vol. IV, No. 6, does not give the exact date of the introduction of the first Opuntia into India. The date of its introduction to India may however be fixed between 1750 and 1780. Until 1749, the two trading nations in South India namely the English and the French, were actively mixed up with the internecine quarrels between two contending native rulers of the Deccan and the Carnatic. Only the treaty of 1799, concluded between the French and the English left the English in peaceful possession of their settlements in Madras.

Dr. James Anderson, the physician general of the Madras establishment of the East India Company and his assistant Dr. A. Berry, who were in charge of the botanic garden at Madras had perhaps already in their possession a collection of Opuntias as could be inferred by their keen interest shown in the establishment of the proposed "Noparly" by the Directors of the East India Company in India for the manufactures of the cochineal dye, which article, the English were hitherto buying largely on payment of huge sums of money from the Spanish nations. In 1788, two of the true Nopal plants, Opuntia cochinellifera Mill were sent out from His Majesty's garden at Kew, London, through the kind intervention of Sir J. Banks. Anderson and Berry multiplied these plant, into several thousands, portion of which was distributed to Bengal and elsewheae. In 1795, Capt. Neilson brought from Brazil some opuntia joints, with the Cochineal insect adhering on them. The Cochineal industry,

thus established appears to have existed for some years in several parts of India with more or less fluctuating and sometimes with depressing results until finally it was given up as a useless pursuit at the end of the 19th century.

Dr. W. Roxburgh, the Superintendent of the Royal Botanic Garden had listed in his Hortus Bengalensis, published in 1814, 17 kinds of cactuses together with the dates of their introduction into the garden and the names of their donors. They seem to have been added to the garden between 1793 and 1806. The cochineal insect, introduced in 1795, would not however, touch the more common and the already widely-spread species namely, Opuntia Dillenii. It has therefore spread far and wide, unchecked as to assume a nuisance value by over-running even valuable cultivable land. That was the condition of the prickly pear in India at the end of the 19th century.

Authorities work hard, devising ways and means for the eradication of this undesirable species, namely, Opuntia Dillenii. Various chemical and other destructive agents tried by them had failed to yield the desired results. The spread of the prickly pear in Australia also had attained similar alarming proportions. The Australians after many trials had at least found a very effective biological remedy for destroying the prickly pear. This was called the wild cochineal insect; Dactylopius tomentosus (Opuntiae). In 1926–27 this insect was introduced into Ceylon from Australia. Its efficacy as the best means of killing the prickly pear was also soon known to India. These insects were first conveyed by private agency to the environs of Tuticorin in Tinnevelly District, on the mainland of India. Gradually the news of the efficient manner by which the prickly pear cactus has been killed, spread among the cultivators. The insect was carried from place to place and placed on the Opuntia bushes. The prickly pears, O. Dillenii, thus more or less disappeared, except existing as patches here and there or as show plants in horticultural and other gardens.

In this connection Burkill's article mentioned above and the year book of the Agricultural Department of Madras for the year 1930–1931 may be consulted by those interested in the subject.

श्रीः

# श्रीविद्यारण्यकथातरङ्गिणी

शिवाय काले जगतां प्रवृत्ताः । रसर्द्धिसंवारितलोकतापाः
अत्युन्नता जीवनहेतुभूताः । घनोपमा भागवता जयन्ति १

तदेव काव्यं सुजनादृतं स्यात् । संकीर्त्यते यत्र गुणो मनोज्ञः
क्षेत्रं यथा स्वादुफलाश्रयाणां । प्ररोहणस्थानमनोकहानाम् २

कवेस्तदा वाक्सफलत्वमीयात् । नेता महात्मा यदि वर्णितः स्यात्
प्रकृष्टसौभाग्यगुणाभिरामे । निबद्धरागा वरवर्णिनीव ३

शृङ्गारसंवर्णनतत्पराणां । कालोत्यगात्सः कविपुङ्गवानाम्
आरामवाटे हुतभुक्परीते । कामोत्सवे कोऽभिरमेत तत्र ४

सा प्रौढकाव्यार्थविचारशक्तिः । हा हन्त ! नष्टा कुविधेर्बलेन
कठोरभक्ष्यादनपाटवं तत् । यथा नराणां पतितद्विजानाम् ५

देशञ्च कालञ्च विचार्य सम्यक् । काव्यं हि तन्वन् कविराट् कृती स्यात्
जन्ये प्रवृत्तः पृतनाधिनाथः । यथोभयज्ञो विजयं प्रयाति ६

योऽयं हि काव्ये रसभावपुष्टे । कुपण्डितो नो रमते विमूढः
विगीयमानो रसहेतिमान्यैः । कष्टां दशां हन्त ! सदाभ्युपैति ७

यस्माद्रसो वै स इति प्रवक्ति । श्रुतिस्ततो मारयते रसं यः
स ब्रह्महत्याधिकपापहेतुं । रसस्य हत्यां तनुते न किं नु ८

कृतौ गुणा एव विचारणीयाः । नामापि कर्तुर्न विचारणीयम्
कदापि किं संक्रमते हि शिल्पे । रूपादिकः शिल्पिगुणप्रपञ्चः ९

अस्पष्टभावा रहिता च वक्रैः । शब्दैरनिष्पन्नरसाकृतिर्मे
बालेव किं प्रौढजनस्य चेतः । प्रसह्य गृह्यादिति संशयो मे १०

वक्तुं चरित्रं महनीयकीर्तेः । प्रवृत्तमेतद्गिगुणं च काव्यम्
ग्राह्यं बुधानामपि गन्धशून्यं । पुष्पं यथा देवपदाब्जलग्नम् ११

श्रीमत्सायणसंततिप्रविलसत्पूर्वाचलोद्यद्रवेः
म्लेच्छध्वान्तकदम्बवारणपटुप्रोच्चण्डदिव्यौजसः

कर्णाटक्षिति रक्षणक्षममतिप्रागल्भ्यपाथोनिधेः
विद्यारण्यमहामुनेः सुचरितं कुर्वन्तु कर्णे बुधाः १२

इति श्री विद्यारण्यकथातरङ्गिण्यां कथावतरणं नाम प्रथमस्तरङ्गः

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जेजीयते भारतमण्डलेऽस्मिन् । कर्णाटदेशः कमनीयशोभः
गोदावरीसह्यसुतातटिन्योः । मध्यंगतः संगतसज्जनाढ्यः १३

तमालचूतादिमहीरुहाणां । छायामनोज्ञानि वनानि यत्र
विचित्र सस्याळिमनोहराणि । चेतो जनानां रमयन्ति भूयः १४

कावेरिकाद्याः कमनीयरूपाः । पवित्रतीर्थप्रचुराश्च यत्र
दिव्यास्तटिन्यः कलनादवत्यः । प्रसन्नतोयाः प्रवहन्ति बबह्वः १५

अभ्रंकषाः शैलगणा जनानां । अक्ष्णोः प्रमोदाय भवन्ति यत्र
सिद्धाश्रिता निर्झरिणीसुरम्याः । सह्यादयः सुंदरकाननान्ताः १६

नाकोऽपि कर्नाटकदेशशोभां । निरीक्ष्य लज्जाविधुरः कथञ्चित्
निह्नोतुकामो जनलोचनेभ्यः । कुत्रापि दूरे वसतीति मन्ये १७

अमुष्य सौन्दर्यहृतान्तरात्मा । वैकुण्ठवासाद्विरतो मुरारिः
आगत्य लक्ष्म्या यदुशैलशृङ्गे । निवासमङ्गीकुरुते सदैव १८

कठोरकैलासशिलाविमर्दात् । ग्लानिं शिवायाः पदयोर्निरीक्ष्य
वसत्युमेशः सहसैनमेत्य । तीरे सभार्यः कपिलातटिन्याः १९

कर्णाटदेशीयतरङ्गिणीनां । गुणान्शुभंयूनतिपावनानाम्
निशम्य गङ्गाप्यभिमानभङ्गात् । खिन्ना किलाधोभुवनं प्रविष्टा २०

जनाश्च तस्मिन्निवसन्ति सन्तः । शिवङ्कराचारपरा गुणज्ञाः
नैवास्ति तेषां चरिते कलङ्कः । संदृश्यते चेत्स मृगाङ्कबिम्बे २१

न कर्म तेषां विषमं जनानां । नानन्वयस्तद्वचने चकास्ति
नापह्नवस्तद्हृदये कदापि । ते वर्णनास्वेव महाकवीनाम् २२

काव्येषु संदर्शितकौशला ये । रणे प्रकाशीकृतधीरभावाः
गृहागते दर्शितगौरवास्ते । कर्णाटदेशीयजना जयन्ति २३

संप्राप्तसह्यतनयादिसरिद्विहारः
विख्याततीर्थनिकरभ्रमणप्रवीरः

पुष्पाढ्यकाननचरः सुभगः समीरः
तेषां प्रयच्छति सदा नितरां प्रमोदम्

इतिश्रीविद्यारण्यकथातरङ्गिण्यां कर्णाटदेशवर्णनं नाम द्वितीयस्तरङ्गः

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विभाति तस्मिन्विषयेऽतिरम्ये । श्रीतुङ्गभद्रेति सरिद्वरेण्या
वातोऽपि यद्वारिकणप्रसक्तः । सुतुङ्गभद्रं वितनोति जन्तोः २५

वार्बिन्दुमुक्ताफलभूषिताया । प्रफुल्लपद्माळिसुगन्धिमाल्या
कृष्णाधुनीं प्रेमसखीमिव स्वां । गत्या च लीलाञ्चितयाभियाति २६

आभाति मध्ये-विषयं सरिद्या । तिर्यक्प्रयान्ती शशिरश्मिशुभ्रा
कर्णाटलक्ष्मीसुविशालवक्षःस्थलस्थिता मौक्तिकमालिकेव २७

अस्यास्तटे शृङ्गगिरौ वसन्त्या वाण्या समध्यापितगीतनृत्याः
कल्लोलमालाः कलनादनृत्यैः । न कस्य लोके हृदयं हरन्ति २८

तीरेऽस्ति तस्याः सरितः सुपुण्या । पम्पाभिधाना सुजनैकभूः पूः
यस्यां महेशः कृतसन्निधानः । साक्षाद्विरूपाक्ष इति प्रसिद्धः २९

लिङ्गात्मना लोकहिताय नित्यं । यस्यां गिरीशे कृतसन्निधाने
गङ्गेव सा भाति हि तुङ्गभद्रा । देवं विरूपाक्षमुपासमाना ३०

अदूरदेशे प्रविभाति यस्याः । पम्पाभिधाना सरसी मनोज्ञा
सीतापतेर्या धृतिवज्रसालं । पुरा शतघ्नीव विभेद तूर्णम् ३१

वसन्ति यस्यां बहवः प्रशान्ताः । सद्वैदिकाचारपरा द्विजेन्द्राः
श्रीमद्विरूपाक्षमनुप्रपन्नाः । देवा इव क्षोणितलावतीर्णाः ३२

तत्रावसत्कश्चन भूसुरेन्द्रः । श्रीमायणो नाम वसिष्ठकल्पः
वेदेषु साङ्गेषु समस्ततन्त्रमन्त्रादिशास्त्रेष्वपि लब्धवर्णः ॥ ३३

यदीयसत्कारविशेषलाभात् । गतक्लमोऽभूद्रघुवंशकेतुः
दुर्दम्यदैतेयसहस्रहन्ता । तन्मौनिगोत्राम्बुधिपूर्णचन्द्रः ३४

श्रीमद्विरूपाक्षनिविष्टचेताः । विन्यस्य भारं निखिलं महेशो
नृपादिसेवामपि भूसुरेन्द्रः । नाचिन्तयत्कुक्षिकृते मनस्वी ३५

आसीत्सुवृत्ता गृहिणी मनोज्ञा । सा श्रीमती नाम वधूरमुष्य
हीरायते या हि गुणैरमोघैः । पतिव्रतापालिललन्तिकायाम् ३६

नैवानुरूपं मिथुनं जगत्यां। संयोजयत्येष इति स्वयंभूः
निन्दां प्रमार्ष्टुं किल नित्यसक्तां। संयोजयामास स दम्पती तौ ३७

तद्भूसुरद्वन्द्वमनाकिलभ्यं। परस्परप्रेमरसप्रवृद्धम्
आनन्दभूमानमतीव हृद्यं। उवास तत्रानुभवच्चिरेण ३८

काले गते सा द्विजराजकान्ता। शुभे दिने मङ्गलयोगयुक्ते
जगद्धितार्थं सुषुवे कुमारं। साक्षादिवेशस्य महाप्रसादम् ३९

प्रसन्नमभ्रं शिशुजन्मकाले। प्रसूमनोरङ्गमिवावभासे
संवीजनायैव समीरणोऽपि। तस्थस्य लोकस्य ववौ सुमन्दम्॥ ४०

अस्य प्रभावेण जनिष्यमाणां। वृद्धिं हिरण्यस्य विभाव्य तुष्टः
हिरण्यरेताश्च तदा सुदीक्षः। जग्राह हव्यं शिशुजन्मकाले ४१

किं विस्तरेणार्भकजन्मकाले। जातैर्निमित्तैरतिशोभनैस्ते
पौरा विनिश्चित्य महानुभावं। शिशुं तदानीं नितरां ननन्दुः ४२

स मायणो बन्धुजनैः समेतः। तदातिमात्रं सुतलाभहृष्टः
कृत्वा यथावद्विधिमङ्गलानि। चकार पुत्रस्य च माधवाख्याम् ४३

इति विधिविहितैस्तैर्मङ्गलैर्वर्धितोऽयं।
शिशुरधिगतहर्षैर्बन्धुभिर्लाल्यमानः॥
उडुपतिमनुकुर्वञ्छुक्लपक्षाभिजातम्।
उपचिततनुकान्तिः प्राप वृद्धिं क्रमेण॥ ४४

इति श्री विद्यारण्यकथातरङ्गिण्यां माधवसंभवो नाम तृतीयस्तरङ्गः

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काले गते भूसुरधर्मपत्नी। प्रासूत पुत्रौ शुभलक्षणाढ्यौ
सर्वात्मना ज्येष्ठसुतानुरूपौ। क्रमेण सा सायणभोगनाथौ ४५

विप्रालये वेदनिनादपूते। त्रयः कुमारा नितरां सुदीक्षाः
भान्ति स्म यज्ञालयमध्यदेशे। विभ्राजमाना इव हव्यवाहाः ४६

अध्यापयामास पिता सुतांस्तान्। सर्वांश्च विद्याः स्वयमेव विद्वान्
विलोक्य तेषामथ नैपुणीं तां। विद्यार्जने सोऽपि जहर्ष भूयः ४७

पुत्रेषु तेष्वप्यतिबुद्धिमत्सु। ज्येष्ठो यथा भूज्जनुषा तथैव
तया च लोकोत्तरयापि बुद्ध्या ज्येष्ठत्वमापद्यत माधवोऽयम् ४८

गम्भीरभावं च विनीततां च । लावण्यकान्तं च शरीरमस्या
विलोक्यपम्पापुरपौरवर्गः । श्लाघाप्रकम्पानि दधुः शिरांसि ४९

आसेवमानं प्रथमाश्रमं तं । प्रदीप्ततेजः प्रसराभिरामम्
ते मेनिरे वामनमादिदेवं । समागतं लोकहिताय भूयः ५०

वेदे पुराणेष्वपि धर्मशास्त्रे । कोषेषु काव्येष्वपि पाणिनीये
सज्योतिषे न्यायनये च पित्रा कोटिं परां प्राप सुशिक्षितोऽयम् ५१

अत्रान्तरे पण्डितयात्रिकेभ्यः । शुश्राव सोऽयं कथितं च भूयः
श्रीशङ्करानन्दयतीन्द्रमौळेः । माहात्म्यमुज्जृम्भितयोगशक्तेः ५२

वेदान्तविद्यामनधीतपूर्वां । तत्सन्निधानादधिगन्तुकामः
काञ्चीपुरं गन्तुमियेष चित्ते । विद्यार्जनासक्तमनोरथोऽयम् ५३

स्थितेऽपि ताते सकलागमज्ञे । वृतो गुरुत्वेन सयोमिवर्गः
वरं गृहिभ्यो यतयो हि लोके वेदान्तबोधे नितरं प्रशान्ताः ५४

श्रुत्वा कुमारस्य विनिश्चयं त । पितानुमेने सुतवत्सलोऽपि
निहन्ति लोके न हितं सुतानां । वियोगभीतिः कृतिनोर्हि पित्रोः ५५

तातेनानुमतस्तथैव जननीं चिन्ताकुलां सांत्वयन्
नत्वाशीः परिगृह्य बान्धवजनानापृच्छ्य सोऽयं ततः
भक्त्यासेव्य च देवदेवमथ तं भूयो विरूपेक्षणम्
भ्रात्रा तेन च सायणेन सहितः काञ्चीपुरं प्रस्थितः ५६

इति श्रीविद्यारण्यकथातरङ्गिण्यां काञ्चीपुरप्रस्थानं नाम चतुर्थस्तरङ्गः

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सुदूरमध्वानमसौ विलंघ्य । काञ्चीपुरं प्राप च यत्र वीथ्यः
विशंकटा योगिवरेण्यशिष्यैः । परश्शतैर्नित्यचिता अभूवन् ५७

ददर्श तत्रैव मठे प्रशान्ते । वसन्तमेकान्तविहारशीलम्
श्रीशङ्करानन्दयतीन्द्रमौलिं । महानुभावं महसां निधानम् ५८

अदृष्टपूर्वं स निरीक्ष्य तस्य । तेजो मुनेर्विस्मयपूरमग्नः
क्षणेन विष्टंभितसर्वगात्रः । शिलासमुत्कीर्ण इवाबभासे ५९

विनीतभावानतपूर्वकायः । तदीयपादांबुजयो र्निपत्य
व्यजिज्ञपन्सायणमन्दनोऽसौ । मनोरथं तं मधुरैर्वचोभिः ६०

स सर्ववित्तं परिगृह्य शिष्यं । अध्यापयामास सहानुजं तं
शिष्टं न किञ्चिकिल वेदनीयं । वेदान्तशास्त्रेष्वखिलेषु तस्य ६१

योगीन्द्रवर्यास्समस्तविद्यः । सूर्यात्तसंपूर्णकलश्शशीव
बभौ कुमारस्स तुतोष योगी । स भार्गवेणैव पुरा पुरारिः ६२

उपास्य चैवं कद्धिचिद्दिनानि । निर्गन्तुकामं परिपूर्णकामम्
महाप्रभावो यतिवृन्दमौलिः । तमभ्यनुज्ञार्थिनमेवमूचे ६३

वत्सासि धन्यः परिपूर्णविद्यः । महामतिः कार्यपटुर्गुणी च
विद्यागुणैरभ्यधिकस्त्वदन्यः । मदीयशिष्येषु न दृश्यते हि ६४

माहात्म्यसंस्थापकलक्षणानि । प्रोक्तानि शास्त्रेषु बहूनि यानि
पश्यामि तेऽङ्गे सुकुमार तानि । सुव्यक्तरूपाणि शुभान्वितानि ६५

अतस्त्वया यत्करणीयमद्य । ब्रवीमि कल्याणकरं धरायाः
कृतं हि लोके सुफलं प्रसूते । तेजस्विना मानवपुंगवेन ६६

म्लेच्छैरिदानीं किल भारतेऽस्मिन् । विलोडितं वैदिकधर्मवर्त्म
उपैति कालुष्यमतीव शुद्धं । वराहयूथैस्सरसीव नीरम् ६७

निघ्नंति धेनूः वनिता हरन्ति । विभ्रंशयंति प्रसभं द्विजातीन्
भंजन्ति देवायतनानि नीचाः । लात्प्रगृह्णन्ति नृणां धनानि ६८

नृपाश्च ते क्षत्रियवंशजाताः । अन्योन्यसंरूढसपत्नभावाः
अनैकमत्येन विहीनसत्वाः । न म्लेच्छशक्तेर्दमने समर्थाः ६९

ब्राह्मेण तेजः प्रसरेण सम्यक् । क्षात्रप्रतापो यदि दीपित स्यात्
सपन्नसार्थं प्रदहेत्तदानीं । घृतेद्धवह्निस्समिधामिवौघम् ७०

असंहतिप्राप्तपराभवास्ते । संयोजिताश्चेत्सुदृढा भवेयुः
अत्यल्पसारा बहवो मिलित्वा । कुर्युर्महत्कार्यमिति प्रवादः ७१

अस्मिन्महाकार्यभरे समर्थं । नियोजयिष्यामि भवंतमेव
त्वद्ब्रह्मतेजःप्रसरेण लोके । म्लेच्छान्धकारः प्रशमं प्रयातु ७२

नीत्या महत्या भवदीयया ते । संयोजिताः क्षत्रियभूमिपालाः
धर्मद्रुदुन्मूलनवीतशङ्काः । शासन्तु पृथ्वीं सुचिरं कृतार्थाः ७३

निर्वाह्य चैतत्करणीयमग्र्यं । दिगन्तविश्रान्तसुकीर्तिमान्यः
तोष्टूयमानस्सकलैश्चलोकैः । वत्स प्रमोदस्व चिरं धरायाम् ७४

त्वरस्व शीघ्रं शुभमस्तु तुभ्यं । यत्नस्त्वदीयस्सफलत्वमेतु
निष्कंटके धर्मपथेऽतिमात्रम् । नन्दन्तु सन्तश्चिरमस्तु शान्तिः ७५

विद्यातीर्थयतीश्वरेण गदितस्त्वेवं विनीताग्रणीः
आशीर्वादपरंपरासहचरीमाज्ञां तदीयां शुभां
मौलौ सद्गुरुभक्तिभारनमिते कुर्वन्नमस्कृत्य तम् ।
कृच्छ्रवात्तेन महात्मनाप्यनुमतः प्रत्याययौ सानुजः ७६

इति विद्याभ्यासो नाम पञ्चमस्तरङ्गः

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प्रत्यागतौ तौ सुनिरीक्ष्य पुत्रौ । ननंदतुस्तत्पितरौ प्रकामं
निनाय कञ्चित्समयं सुखेन । स माधवो बान्धव लोचनेन्दुः ७७

कुलप्रदीपं विनयाभिरामम् । सर्वासु विद्यासु च लब्धवर्णम्
इयेषतुस्तत्पितरौ जवेन । कर्तुं द्वितीयाश्रमभाजनं तम् ७८

वैवाहिके कर्मणि संप्रवृत्तं । तातं विनीतो मधुरैर्वचोभिः
स श्रावयामास गुरोर्निदेशं । गार्हस्थ्यगेहार्गललोहयन्त्रम् ७९

गुर्वाज्ञया लोकहिते सुकार्ये । निबद्धकक्षं तनयं विलोक्य
स्नुषागमोत्साहरसप्रपूर्णा । सा श्रीमती खिन्नमना बभूव ८०

पितातु विद्वान्सुविचार्य बुद्धौ । विधर्मिसंदूषितभारतं च ।
पुत्रं च दक्षं प्रतिसंविधाने । ददौ न किञ्चित्प्रतिकूलवाचम् ८१

जगद्धिताधानगृहीतदीक्षं । शशाक न स्वैकहिते पिता तं
नियोक्तुमीष्टे हरिणाङ्कबिम्बं । स्वचन्द्रशालोपरि को हि बन्धुम् ८२

यथाभिलाषं प्रविधातुमेनं । तातोऽनुमेने निखिलागमज्ञः
लोके परार्थाय सदाप्रवृत्ताः । सन्तस्तटिन्यश्च न रोधनीयाः ८३

एवं कथंचिद्ललितेऽन्तराये । विवाहरूपे नितरां प्रहृष्टः
संचिंतयामासतरां विवेकी । मार्गं महाकार्यनगाधिरोहे ८४

स निश्चिकायाथ विचार्य सम्यक् । तपःसहायेन विना स्वयत्नः
नानन्यसाधारणकार्यसिद्धौ । पुष्णाति सामर्थ्यमिति प्रकामम् ८५

न लौकिकान्येव हि साधनानि । ददत्यसामान्य फलं धराया
तपःप्रभावेण तु संयुतानि । महाशुभोदर्क फलानि दद्युः ८६

अल्पोऽपि यत्नो मनुजप्रयुक्तः । प्रोत्साहितो दैवबलेन सम्यक्
शक्नोत्यदभ्राय फलाय लोकं । वृक्षो यथा दोहदसंपदेद्धः ८७

भूदेववंशाम्बुधिपूर्णचन्द्रः । ततस्तपोभिर्भुवनेश्वरीं सः
जगाम संप्रीणयितुं भवानीं । तपोवनं सिद्धमहर्षिजुष्टम् ८८

सुतुङ्गभद्राहितचित्तवृत्तिः । स तुङ्गभद्राविहितावगाहः
तपोविधानोपनिषत्प्रवेदी । तपो विधातुं महदुद्यतोऽसौ ८९

स्वार्थाय विश्वातिशयाय लोके । तपन्त्युदग्राणि तपांसि केचित्
जगद्धितायैव तपःस्थितेन । समो नु कः स्याद्भुवनत्रयेऽपि ९०

विधाय चित्तं गिरिजापदाब्जे । तपस्यतस्तस्य फलाशनस्य
मासा व्यतीयुः कतिचिद्भवानीसंदर्शनेच्छा ववृधे तु भूयः ९१

ततः फलानि प्रविहाय धीरः । जलाशनो धीरतरं तपस्यन्
यदाऽप्रसन्नां बुबुधे मृडानीं । वाताशनः सन् तपसि स्थितोऽभूत् ९२

प्राणांश्च सर्वान् स निरुध्यचान्ते । तपो महोदग्रमुपासमानः
ब्रह्मत्वलाभेच्छुमहामुनीन्द्रगाधेयशङ्कां जनयांबभूव ९३

एवं सुघोरे तपसि स्थितस्य । संवत्सराणां विगतेषुषट्सु
अभूत्प्रसन्ना भुवनेश्वरी सा । कृपार्द्रचित्ता त्रिजगत्सवित्री ९४

वत्स प्रसन्नास्मि कृतं श्रमेण । वृणीष्व चेष्टार्थमिति ब्रुवाणा
मन्दस्मितालिङ्गितरम्यवक्त्रा । तेजोमयी सा ददृशे पुरस्तात् ९५

निरीक्ष्य चाग्रे जगदीश्वरीं तां । प्रमोदपाथोनिधिपूरमग्नः
अम्बेत्युपक्रम्य निरुद्धकण्ठः । तत्पादमूले प्ररुदन्लुलोठ ९६

तथाविधं तं नियमैः कृशाङ्गं । दृष्ट्वाम्बिकाया हृदयेऽप्यपूर्णः
उद्वेलवात्सल्यरसप्रवाहः । बाष्पच्छलात्किं बहिरुच्चतिस्म ९७

स्वपादमूले पतितं कुमारं । उत्थाप्य देवी नितरां कृपालुः
वाचं सुधाम्भोनिधिपूरमित्रं दंतांशुभिस्तं विकिरन्त्युवाच ९८

आनीतवत्यस्मि बलादिदानीं । वत्स त्वदीयेन तपोगुणेन
भक्त्या च तुष्टा परयां तवाहं । यदिच्छसि त्वं वद तद्ददामि ९९

एवं ब्रुवाणां जगदादिमायां जगाद तं मायणवंशकेतुः
स्तुत्वा च नानानतिभिश्च नुत्वा । भक्त्या निबद्धाञ्जलिरेवमूचे १००

यदि प्रसन्नासि जगद्धिताय । मुरोर्निदेशेन मयि प्रवृत्ते
प्रसीद कार्यस्य सुसाधनेऽस्याऽवन्ध्यं क्रमं मेऽनु गृहाणमातः १०१

तन्माधवोदीरितवाक्यमार्या । निशम्य तस्मै प्रतिवाचमूचे
शिवंकरः श्लाघ्यतमः प्रयत्नः । तथाप्ययं ते सुलभं न वत्स १०२

धर्मद्रुहस्ते किल रूढमूलाः । महाबला मर्दयितुं न शक्याः
सुसंहितेनातिरथान्वितेन । प्रचण्डसन्येन विना न जातु १०३

सेनापि सा वीरनृपाश्रितव । शत्रून्विजेतुं प्रभवेत्समीके
स्कन्दं समाश्रित्य हि देवसेना दैतेययुद्ध विजयं प्रपेदे १०४

नृपोऽपि दुर्गाश्रित एव कामं । सुदुष्प्रधर्षा भविता परेषां
ग्राहो ह्रदान्तस्थितिवृद्धशक्तिः । न मन्यते किं करिणं तृणाय १०५

दुर्गप्रतिष्ठापि विना प्रभूतं । रायं कथं स्यात्सुकरा कुमार
विनैव मृद्भिः स कथं कुलालः । तनोतु लोके रचनां घटस्य १०६

त्वदीयजन्मान्तरदुर्विपाकः । रूणद्धि मां ते वसु संप्रदातुं
पुत्राय सुस्वादुदधिप्रदात्रीं । कासो यथा भीषयते सवित्रीम् १०७

तस्मादिदानीं तपसश्च यत्नात् । विरम्य गेहं व्रजबन्धुवर्गः
त्वद्दर्शनेच्छुः हृषिता प्रकामं । जन्मान्तरे ते भवितेष्टसिद्धिः १०८

एवं ब्रुवाणां पुनरेवमूचे । स्थिरप्रतिज्ञः कृतिनां वरेण्यः
दन्दह्यमाने भुवनेऽतिमात्रं । कालान्तरीयेण जलेन किं स्यात् १०९

लोकाय धर्मक्षतिपीडिताय । प्रसीद कोकत्रयमातरद्य
महाऽऽमयाक्रान्तनरो धरण्यां । नार्हत्युपेक्षां हि चिकित्सकस्य ११०

गुरोर्निदेशामृतपायिनो मे । नैवास्ति सांसारिक भोगतृष्णा
सुनारिकेलाम्बुनिपाननृप्तः । न क्षारकूपोदकमीहते हि १११

अहन्त्विदानीं प्रविहाय सर्वान् । कामांस्तथा कर्मकदम्बकंच
गृह्णामि सद्यो यतिसंप्रदायं । लोकस्सुखी येन भवेदहञ्च ११२

एवं कृते प्राक्तनकर्म कर्तुं । नैवान्तरायं प्रभवेत्किलाम्ब
त्यक्तानि कर्माणि फलाय न स्युः । समूलनिर्दग्धतरुर्यथाहि ११३

तुर्याश्रमस्थोऽपि जगद्धिताय । कर्माणि कुर्वन्नहि तैर्विलिप्तः
भवामि तत्राभिनिवेशशून्यः । यथा प्रमत्तोऽखिलकर्मभिः स्वैः ११४

इहैव मातः प्रतिबन्धकस्य । निवर्तनादस्तु मयि प्रसादः
मेघापिधानापगमे धरित्रीं । प्रकाशयत्येवहि शीतरश्मिः ११५

अन्तर्महासत्त्वरसप्रवाहं । वयो द्विजेन्द्रस्य निशम्य देवी
श्लाघाप्रकम्पोच्चलनप्रभूतैः । भाषारवैः पूरयति स्म काष्ठाः ११६

जगाद सा धन्यतमोऽसि वत्स । स्थिरप्रतिज्ञश्च महाप्रभावः
वत्से गजास्ये प्रविलोकये यां । विलोकये त्वय्यपि नैपुणीं तां ११७

अनुग्रहान्मे तव यत्न एषः । बाढं प्रसिद्धेज्जगतीहिताय
म्लेच्छाश्च ते नीतिकृपीटयोनौ । प्रयान्ति सर्वे शलभत्वमाशु ११८

यदेच्छसि त्वं द्रविणं तदैव । क्रोशद्वयव्यायतभूमिभागे
पतिष्यति त्वामभितो मुहूर्तं । मम प्रसादात्कनकप्रवृष्टिः ११९

सुविनयनतमौलिं माधवं योगिवर्यम्
त्रिभुवनजननी सा तं वरेणानुगृह्य ॥
नयनपथसमक्षं पश्यतस्तस्य देवी
क्षपरुचिपरिपाटीं सन्दधार क्षणेन १२०

इति श्रीविद्यारण्यकथातरङ्गिण्यां तपश्चरणं नाम षष्ठस्तरङ्गः

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अथो महात्मा वरलाभहृष्टः । तुर्याश्रमस्वीकरणेन सद्यः
कृतार्थतां नेतुमियेष चित्ते । वरं च देव्या, जनिमात्मनश्च १२१

गुणानुरूपं परमं यतीन्द्रं । दिव्योपदेशग्रहयाळवेस्मै
अन्वेष्टुमालोचनदीर्घमार्गे । मनस्तदीयं सुचिरं चचार १२२

मनो बृसीं तस्य तदारुरोह । श्रीभारतीकृष्णमहायतीन्द्रः
यश्शंकरानन्दकराब्जजातः । महानुभावो जगदेकवन्द्यः १२३

श्रीदक्षिणाम्नाययतीन्द्रपीठे । शृङ्गाद्रिमध्यप्रविराजमाने
शूलीव कैलासमहाद्रिकूटे । विभ्राजमानोऽनुपमप्रभावः १२४

तस्मात्सतीर्थ्यादुगुरुकल्पभूतेः । सन्यासदीक्षामुपलभ्य तूर्णं
कर्माणि सर्वाण्यपि धर्मशत्रून् । निर्दग्धुमिच्छुर्निखिलान्प्रतस्थे १२५

दिशं च मैत्रावरुणेस्तदानीं । अभिप्रयास्यन्कतिचिद्दिनानि
शान्तापतेर्जन्मभुवं महर्षेः । तच्छृङ्गगिर्याश्रममाजगाम १२६

कृतावतारा जगतीहितार्थं । भक्तेष्टविभ्राणनकल्पवल्ली
वाणी सदाङ्गीकुरुते निवासं । श्रीशङ्कराचार्य मतेन यत्र १२७

यमष्टमीचन्द्रस्वरूपगत्या । यान्ती समावेष्ट्य सिताच्छतोया
वाण्यै धरित्रीविहितोपहारा । सिताब्जमालेव विभाति तुङ्गा १२८

दुराधिरोहा गिरयः समन्तात् । यस्य स्थिता लोकसृजा विधात्रा
साला इवाभान्ति कृता निरोद्धुं पुण्याश्रमस्यास्य कलिप्रवेशम् १२९

यत्क्षेत्रमध्यस्थितचारुशैलः । विचित्रनानाकुसुमो विभाति
समग्र तीर्थाधिपतित्वचिह्नप्रभूतर त्नाद्यकिरीटकल्पः १३०

श्रीदक्षिणाम्नायमलोऽपि यस्मिन् । सुधांशुगौराश्मचितो मनोज्ञः
यात्रार्थिदुर्वाह्यविसृष्टतुङ्गास्नानोत्थपुण्यप्रचयोच्चयः किम् १३१

द्विजोपघातोऽपि कठोरभक्ष्ये । संदृश्यते यत्र न लेशतोऽपि
तद्वर्षसाङ्गर्यमपि प्रकामं । बालाक्षरेष्वेव न यत्र किंचित् १३२

आसाद्य तं शृङ्गगिरिं प्रशान्तं । स भारतीकृष्णमुनिं ववन्दे
अन्तस्थितं सत्त्वगुणप्रकर्षं । बहिः किरन्तं स्मितकैतवेन १३३

निगद्य तस्मै स्वगुरोर्निदेशं । तपोविधानं च वरं च देव्याः
निवेदयामास च दीक्षया मां । अनुग्रहीतुं त्वमिहार्हसीति १३४

तन्माधवोदीरितवाक्प्रपञ्चं । निशम्य हृष्टो यतिनां वरेण्यः
प्रशस्य भूयोऽपि गुणांस्तदीयान् । दीक्षाप्रदानाय मुदानुमेने १३५

जग्राह तस्मात्परमाद्यतीशात् । सन्यासदीक्षां विधिवत्कुमारः
शुभे दिने कल्पितपूर्वकृत्यः । सद्धर्मसंरक्षणबद्धदीक्षः १३६

तेनाथ दण्डे विधृते तदानीं । दुष्टात्मशिक्षाविधिकालदण्डे
क्षणेन खङ्गा जगलुर्मदान्धैः । धृताः करेभ्यस्स्वयमेव शीघ्रम् १३७

दीक्षामेवं परमयतिराड्भारतीकृष्णतीर्थः
तस्मै दत्वाखिलमपि पुनस्सम्प्रदाय निरूप्य
नाम्ना चक्रे निगमनिचयाभिज्ञमेनं स्वशिष्यम्
विद्यारण्यं सुगुणभरितं वीक्ष्य हृष्टान्तरात्मा १३८

इत्थं तेन यतीश्वरेण विधिवत्संप्राप्ततुर्याश्रमः
विद्यारण्यमहामुनिः प्रमुदितो नत्वाङ्घ्रियुग्मं गुरोः

कर्तव्यानि विचिन्तयन्स्वमनसा धर्मस्य रक्षाविधौ
प्रस्थायाथ बहूनटंश्च विषयान्प्रायात्स्वदेशं पुनः १३९

तत्रोपासितसन्निधिस्स गणनातीर्थतीनां वरः
शिष्यैर्दिव्यमहोपदेशमुदितैस्तीर्थानि पश्यन्मुदा
दर्शंदर्शंभरिप्रपीडितधरां चेखिद्यमानो भृशम्
कर्तव्ये मृगयन्नयं सुसमय कालं तदां नीतवान् १४०

इति श्रीविद्यारण्यकथातरङ्गिण्यां सन्यासस्वीकारो नाम सप्तमस्तरङ्गः

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तत्रान्तरे संयमिसार्वभौमः । यात्राप्रसङ्गेन समाजगाम
काम्पिल्यकाख्याप्रथितां कदाचित् । पुरीं सुशीलाञ्चितपौरजुष्टाम् १४१

यत्राविरास्ते भगवान् पुरारिः । श्रीसोमनाथाभिधलिङ्गरूपः
तन्मन्दिरं प्राप पुरोपकण्ठे , प्रत्नं पवित्रं प्रथितं प्रशान्तम् १४२

स्नात्वा समभ्यर्च्य स सोमनाथं । शिष्योपनीतैर्विविधैः प्रसूनैः
छात्रोपदेशैकपरः सुशान्तः । देवालये तत्र सुमोदते स्म १४३

तदात्व एवायतभीमकायाः । तमोगुणा धारितमर्त्यरूपाः
समाययुर्मार्गवशेन योधाः । दिल्लीशितुर्म्लेच्छनृपालकस्य १४४

पाखण्डभूपालक शासनेन । निषूदनाय प्रसभं प्रवृत्ताः
सुवैदिकाचारपरप्रजानां , दैतेयमुख्या इव घोररूपाः १४५

पतिव्रतामानविलुण्ठनोत्काः । निषूदयन्तः पथि धेनुकानि
दैवानि गेहानि विनाशयन्तः । बलाद्धरन्तो वसु मानवानाम् १४६

ये त्वानगुन्द्याख्यपुरस्य भूपं । निहत्य दग्ध्वा च पुरं तदीयम्
यान्ति स्म मत्ताः कटु सिंहनादैः । संपूरयन्तः पृथिवीं दिवं च १४७

निरीक्ष्य तानञ्जनपर्वताभान् । काम्पिल्यपौरा नितरां प्रभीताः
विदुद्रुवुः सत्वरमात्तवेगाः । संदष्टशार्दूलगणा इवैणाः १४८

निरीक्ष्य देवायतनं सुतुङ्गं । धर्मद्रुहो मत्तगजा इवाग्रे
फलद्रुमादाभिदुद्रुवुस्ते । तद्भञ्जनोत्साहभरप्रपूर्णाः १४९

यतीन्द्रशिष्याश्च निशम्य भीमं । कोलाहलं वीक्ष्य च दुर्भटांस्तान्
भयात्तगन्धास्सहसा कवाटं । पिधाय कोणेषु विलीय तस्थुः १५०

अन्तर्निलीनानवबुध्य कांश्चित्। विलोक्य सद्यः पिहितं कवाटम्
विचुक्रुशुस्ते यमकिंकराभाः। क्रुधाट्टहासं कलयांबभूवुः १५१

विशाम निर्भिद्य कवाटमेतत्। हनाम चान्तः प्रविलीनमूढान्
संचूर्णयामेति गृहं सदेवं। व्याघोषिषुस्तेऽपि रुषा तुरुष्काः १५२

ते मत्तयोधास्तरसा निजघ्नुः। दृढार्गलं देवगृहाररं तम्
महीध्रकूटाभशिलासहस्रैः। अन्तःस्थितानां च सहैव धृत्या १५३

सद्यः प्रतीकारकथाविहीनं। समागतं विप्लवमाकलय्य
चिन्तापगापूरनिमग्नचित्तः। धीरः प्रकृत्यापि यतीश्वरोऽभूत् १५४

क्षणेन तुर्याश्रमिसार्वभौमः। धृतिं समालम्ब्य रुषारुणाक्षः
आलम्ब्य मौनं प्रयतो महात्मा। जजाप मृत्युञ्जयदिव्यमन्त्रम् १५५

अन्तः प्रवेशाय यदा यतंत। निर्भिद्य देवायतनाररं ते
तदात्व एवापततां कुतश्चित्। वीरौ युवानौ धृतशस्त्रभीमौ १५६

स्ववीरवादैस्सपदि प्रयुक्तैः। विदारयन्तौ हृदयानि तेषाम्
निशातनिस्त्रिंश निकृत्ततत्क-। परम्पराभिर्भुवमर्चयन्तौ १५७

तन्म्लेच्छयूथं च तदा प्रपेदे। दशां सुरारातिकुलानुभूताम्
रघुप्रवीरेण सहानुजेन। प्राग्जातरोषेण कृतामनल्पाम् १५८

मृगौघसंविग्न तरक्षुलीला-। मिहाचरन्तौ पुरुषौ निरीक्ष्य
ते चण्डयोधास्सुसमृद्धकोपाः। मङ्क्षु प्रवृत्ताः प्रति संविधाने १५९

असंस्तुतं घोषमुपाविशन्तं। निरीक्ष्य सर्वे युगपद्यथैव
कौलेयकास्तद्वदिमौ तुरुष्काः। संवेष्टयन्ति स्म विनर्दनेन १६०

तयोश्च तेषां च बभूव जन्यं। यत्राजिरङ्गाङ्गणकाननस्य
कृपाणसंघट्टनविस्फुलिङ्गाः, दावाग्निशङ्कां जनयांबभूवुः १६१

तां दैविकीं संघटनां मुनीन्द्रः। नेत्रातिथीकृत्य सुविस्मितः सन्
शिवाय यूनोः प्रकृते समीके। पपाठ सौरं हृदयं तदानीम् १६२

बाहुस्फुरच्चण्डकृपाणकाभ्यां। ताभ्यां सुदुर्धर्षपराक्रमाभ्यां
निकृत्तशीर्षा यवनेषु केचित्। केचिद्बभूवुर्विनिकृत्तहस्ताः १६३

ततः क्षणादेव हतावशिष्टाः। तेजस्तयोस्सोदुमपारयन्तः
स्वप्राणसंरक्षणमात्रतृप्ताः। ते कान्दिशीका यवना बभूवुः १६४

जयप्रसिद्ध्यै सुभटस्य संख्ये महच्च सत्त्वं करकौशलं च
धर्मश्च साह्यं प्रकरोति नूनं । प्रयोजिका नैव हि तत्र संख्या १६५

तदापयाते परिपन्थियूथे । प्रसन्नचित्तौ सुभगौ प्रवीरौ
सम्प्राप्तयोगीश्वरसन्निधानौ । प्रणेमतुस्तत्पदकञ्ज युग्मम् १६६

पादानतावक्षतविग्रहौ तौ । जयश्रियाऽऽलिङ्गितबाहुदण्डौ
आश्चर्यविस्फारितनेत्रयुग्मः । कृत्वाशिषः प्राह सुमस्करीन्द्रः १६७

वत्सौ युवां कौ सुमहानुभावौ । कथं हठादत्र समागतौ स्थः
वदन्ति वां राजकुलप्रसूतिं । विस्पष्टचिह्नानि पराक्रमश्च १६८

इति ब्रुवाणे यमिसार्वभौमे । ज्यायांस्तयोः प्राह नतोत्तमाङ्गः
बद्धाञ्जलिः सन्विनयाभिरामः । गुणो वपुष्मानिति शङ्क्यमानः १६९

श्रीसंगमो नाम धराधिनाथः । वसुन्धरां देवगिरौ प्रशास्ति
शशाङ्कवंशाम्बुधिपूर्णचन्द्रः । निसर्गशत्रुर्यवनाधिपानाम् १७०

हक्काभिधानोऽस्मि तदीयपुत्रः । ज्येष्ठोऽनुजोऽसौ मम बुक्क नामा
यस्सर्वदा मामनुवर्तमानः । रामं यथा दाशरथिस्तृतीयः १७१

धीरः प्रकृत्यापि नृपः पिता मे । दस्यूनसंख्यान्प्रबलान्विजेतुम्
अपारयन् खिन्नमनास्सदास्ते । मित्तादिसंपद्गणहीन एकः १७२

बन्दीकृतं काकतिभूमिपालं । बल्लालभूपं च हतं निशम्य
तस्याभिमानैकधनस्य राज्ञः । संतापभारो द्विगुणी बभूव १७३

दन्दह्यमानेन हृदा नृपालः । श्रीवासुदेवं कुलदैवतं नः
आराधयामास चिरं स येन । प्रतिश्रुता विश्वकुटुम्बरक्षा १७४

राज्ञः शयानस्य निशावसाने । पूर्वेद्युरूचे भगवान्मुकुन्दः
संदर्श्य दिव्यां सुतनुं कृपालुः । स्मितेन संदर्शितहृत्प्रसादः १७५

अलं शुचा वत्स धृतिं लभस्व । त्रातुं जगद्दस्युगणाभिभूतम्
कालः प्रवृत्तः कथयामि तस्मात् । यदद्य तत्कर्तुमिहार्हसि त्वम् १७६

दिव्यानुभावो यमिनां वरेण्यः सद्धर्मसंस्थापनबद्धदीक्षः
अद्याधितिष्ठत्यसमानतेजः । काम्पिल्यकं शिष्यगणैः समेतः १७७

सहानुजं ज्येष्ठसुतं त्वदीयं । समर्पयास्मै यतिसत्तमाय
विनैव शङ्कामिति देवदेवः । सन्दिश्य सद्यस्स तिरोहितोऽभूत् १७८

तिरोहिते चैवमुदीर्य देवे। प्रबुद्धय भूयश्चकितो जनेशः
पीयूषधारामधुरां च वाणीं। रूपं स्मरन्दिव्यमभूत्प्रहृष्टः १७९

संमन्त्र्य शीघ्रं सचिवाग्रगण्यैः। जगाद मां संसदि भूमिपालः
वत्साज्ञया नः कुलदेवतायाः। दत्तो यतीन्द्राय सहानुजोऽसि १८०

अद्यैव तद्गच्छ स यत्र मौनी। काम्पिल्यकं नाम पुरं सशस्त्रः
वशे स्थितस्तस्य मुनेः प्रकामं। निर्जित्य शत्रून्विजयी भवेति १८१

मुदा तदाज्ञां शिरसाभिनन्द्य। नत्वा प्रयास्यञ्चरणौ तदीयौ
भात्रानुयातोऽत्र पुरोपकण्ठे। सोपप्लवं देवगृहं व्यपश्यम् १८२

अद्यास्मि धन्यो भगवत्पदाब्जविलोकनादेव मुनिप्रकाण्ड
इमं जनं शाधि कृपापयोधे। शिष्यं च भक्तं परिगृह्य सद्यः १८३

आस्तां वचस्तच्छिशुपालशत्रोः। आज्ञा च सा तिष्ठतु मे पितुश्च
संदर्शनादेव महात्मनस्ते। जातोऽयमात्मा विवशस्स्वयं मे १८४

इत्थं तदीयां विनयोपपन्नां। निशम्य वाचां सरणिं यतीन्द्रः
तां दैविकीं संघटनां च पश्यन्। आसीत्प्रमोदाचलतुङ्गकूले १८५

तं प्राह जैवातृक, विक्रमं ते। प्रोल्लङ्घितोच्चण्डमृगेन्द्रलीलम्
शीलं च शीतांशुकराभिरामं। विलोक्य मे मोदमुपैति चेतः १८६

संपन्न एवाद्य महोद्यमोऽयं। कर्मक्षमं त्वामधिगम्य शिष्यम्
भैषज्यचिन्तावसरे सुदैवात्। मया तु संजीवनमेव लब्धम् १८७

अद्यैव पाखण्डगणो विनष्टः। दृढं प्रतिष्ठापित एव धर्मः
विश्वंभरा हृत्कमलं प्रफुल्लं। अनुष्ठित श्चाद्य गुरोर्निदेशः १८८

महोद्यमाब्धिं मम संतीतीर्षोः। महातरिं त्वामवलम्ब्य तूर्णम्
निगृह्यमाणानि सुनीतिजालैः। तुरुष्कयादांसि कियन्ति वत्स १८९

विजेष्यसे त्वं निखिलानरातीन्। मन्नीतिमार्गेण चरन्कुमार
भूत्वा च कर्णाटकसार्वभौमः। राजन्वतीमब्धिवसंतनोषि १९०

इत्थं भूयः प्रमुदितमना वाग्भिरानन्दयित्वा
विद्यारण्यः परमयतिराट्सङ्गमेशात्मजं तम्
विश्राम्येतामिति नृपसुतौ तौ विसृज्य प्रसक्तम्
कर्तव्यांशं रहसि कलयन् व्यग्रचित्तो बभूव १९१

इति श्रीविद्यारण्यकथातरङ्गिण्यां हक्कदेवसमागमो नाम अष्टमस्तरङ्गः

विचिन्त्य सर्वं हृदि कार्यजातं बृन्दारकाचार्यं समानबुद्धिः
ततः परेद्युर्विनयोपपन्नं। तं हक्कदेवं निजगाद योगी १९२

कार्णाटका जानपदा धरण्यां। प्रचण्डदोर्दण्ड बलप्रसिद्धाः
विनैव ते सम्प्रति हीनसत्वाः। सुयोजकेन प्रबलेन नेत्रा १९३

तेषामिदानीं प्रथमं विधेया। प्रयत्नतस्संङ्घटना यया हि
संवर्धितोत्साहमहाप्रतापाः। हन्युः क्षणादेव सपत्नसेनाम् १९४

मब्दोधसूत्रगाथिताः प्रवीराः। सम्प्राप्तसङ्घात बलोच्चयास्ते
स्वां प्राप्य नेतारमरीन्समीके। तृणाय मत्वा विजयं लभन्ते १९५

इतीरयित्वाऽखिलतन्त्रवेदी। यतिप्रकाण्डः प्रयताय तस्मै
सर्वाणि तत्वान्यपि दण्डनीतेः। उपादिशद्बाहुजतल्लजाय १९६

राज्ञोगुणान्मन्त्रिगुणान्प्रजानां। आवर्जनोपायविधिं तथैव
सेनासुहृत्कोशसमृद्धिमार्गं। सन्धेयभूपालकलक्षणञ्च १९७

मित्रप्रलाभञ्च सुहृद्विभेदं। सन्धिक्रमं विग्रहकर्मरीतिम्
एतानि चान्यानि च विस्तरेण। प्रबोधयामास नृपात्मजं तम् १९८

अन्तस्थितोत्साहकृपीटयोनेः। गुरुप्रबोधानलदीपितस्य
बहिर्गता दीप्तिरिवास्य वक्त्रे। छविर्बभौ काऽपि तदाऽतिमात्रम् १९९

भूयोऽपि तं प्राह कुशाग्रधीरसः। श्रुतं मया शिष्यजनादिदानीम्
तदानगोन्दीनगरं तुरुष्कैः। अराजकत्वं गमितं मदान्धैः २००

हतं नृपं शत्रु कृतोपरोधं। पुरञ्च संवीक्ष्य हतावशिष्टः
पम्पाटवीमध्यमिलाधिपस्य। समाविशद्योद्धृगणोभियेति २०१

भ्रातृद्वितीयस्त्वमितोऽटवीं तां। सम्प्राप्य सर्वानपि सैनिकांस्तान्
आत्मीय देशे ममतां धृतिञ्च। वचोभिरुत्पाद्य वशीकुरुष्व २०२

स्वगेहविभ्रंशनखिद्यमानाः। कान्तारसंचारगतप्रमोदाः
सुखेन ते तेऽनुचरा भवेयुः। निरीक्ष्य यूथाधिपतिं यथेभाः २०३

संशप्तकांस्तान्प्रविधाय यत्नात्। तैरानगोन्दीनगरं निरुध्य
निहत्य तद्रक्षिविपक्षसैन्यं। जयेन साकं नगरं लभस्व २०४

ओङ्काररूपोऽस्तु जयस्तवायं।

स्वराज्यसंस्थापनवेदपाठे

तथोत्तरे कर्मणि सङ्गतोऽहं ।
तव प्रवृत्तिं प्रतिपालयामि २०५

इति गुरुवचनं तत्सादरं हक्कदेवः ।
स्वशिरसि निदधानस्सम्प्रणम्याथ भक्त्या
गुरुचरणयुगं तं सोमनाथं च देवं ।
प्रमुदितहृदयस्सन्सानुजस्सम्प्रतस्थे २०६

तस्मिन्सङ्गमभूपतीन्द्र तनये जैत्रप्रयाणोन्मुखे
तत्सव्येतरबाहुना सह मुनेर्नेत्रञ्च सव्येतरम्
पस्पन्दे समुपाजगाम सहसा साकं सहस्रांशुना
विद्यारण्ययतीश्वरस्य नितरां चित्तं प्रसादं तदा २०७

इति श्रीविद्यारण्यकथातरङ्गिण्यां हक्कदेवसम्प्रेषणं नाम नवमस्तरङ्गः

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गते कुमारे विजयाय योगी । तुरुष्कशङ्काविलमन्तरङ्गम्
स्वसूक्तितोयप्रसरैर्जनानां । संक्षालनाय स्वमितं व्यधत्त २०८

नानापुरीग्रामगणांश्च गच्छन् । शिष्यैस्समं स्वैः पटुभिर्वचोभिः
उपादिशज्ज्ञानपदानुपेतान् । तदीयवाग्जालगृहीतचित्तान् २०९
प्रसन्नगम्भीरवचोविलासः । निसर्गशान्ताकृतिरस्य भव्या
तुर्याश्रमित्वञ्च जनस्य चित्तं । तदात्वहम्पूर्विकयाऽपजहः २१०
जनास्तदानीं शतशश्च केचित् । सहस्रशः केचन लक्षशोऽन्ये
निपीय तद्बोधसुधां कृतार्थाः । देवा इवाऽभुत्सत ते हृदिस्थम् २११
वाचां पतेस्तस्य वदामि वाचां । सारं तु संक्षिप्य सतां सुखाय
विशेषतो वर्णयितुं प्रवृत्तः । को वा कविः कौ कुशली कृती स्यात् २१२
धीरो धरायां हि पुमानधीरः । पुंवेषधृक्स्त्रीति विहस्यमानः
नरैरशेषैरभिभूयमानः । क्षोदिष्ठतां यास्यति भूतलेऽस्मिन् २१३
महान्तप्रापज्जलधिं तरीतुं । सुधीरता नौरिव मानवानाम्
तमेतमर्थं भगवान्मुकुन्दः । प्रोवाच खिन्नाय पुरार्जुनाय २१४
अनेकमत्याख्यमहागदेन । प्रणीहितो भारतमण्डलेऽस्मिन्
दिने दिने याति नरोऽतिमात्रं । सत्वापकर्षं स्वविनाशहेतुम् २१५
यच्छत्रुनिर्मूलनबीजभूतं । यद्भूतिसंपादनमुख्यतन्त्रम्

तदैकमत्याभिधलोहयन्त्रं । गृण्हन्प्रभिन्द्यादसुहृत्कुतन्त्रम्
निगद्यते या जनताङ्गनायाः । विचक्षणैर्मङ्गलसूत्रिकेति २१६

सा देशभक्तिः कुशलाय धार्या । विहाय यां सा विधवेव शोच्या
एको हि नेता कुशली समर्थः । नीवृद्विभूत्यै सकल प्रजाभिः २१७

सदाभिगम्यो बहुनायकत्वं । अनायकत्वं च जनान्हिनस्तः
मया हि कर्णाटकमण्डलेऽस्मिन् । साम्राज्यमेकं सुदृढं च धर्म्यम् २१८

संस्थाप्यते वः कुशलाय यस्मिन् । शांतिं लभन्ते निखिलप्रजाश्च
जैवातृकस्सोमकुलांबुराशेः । जैवातृको हक्कनृपो हि सम्राट् २१९

स एव नेता सकलाभिगम्यः । यथा महेन्द्रो निखिलैर्मरुद्भिः
आम्नायसारमिव तन्मुनिदिव्यबोधम्
सर्वे जना स्वहृदयेषु समभ्यनन्दन् २२०

तं मेनिरे परशिवं भुवनावतीर्णम्
हूणाभिभूतजनतापरिपालनाय २२१

इति श्रीविद्यारण्यकथातरङ्गिण्यां जनतोपदेशो नाम दशमस्तरंगः ॥

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अत्रान्तरेऽसौ यतिसार्वभौमः । श्रुत्वानगोन्दीग्रहणं प्रहृष्टः
अनीकिनी संग्रहणादिकार्ये । संजाततर्षो नितरां बभूव २२२

स सायणं शिष्यजनोपनीतं । जनोपदेशाय नियुज्य तूर्णम्
जयिष्णुभूपालसुतं दिदृक्षुः । तदानगोन्दीं नगरं प्रतस्थे २२३

यथा चकोरस्तृषितश्शशाङ्कं । निरीक्षमाणस्स्वगुरुं कुमारः
तदर्शनोद्यत्प्रमदान्नतिस्सन् । ननाम तत्पादपयोजयुग्मे २२४

सुखोपविष्टो विजने तपस्वी । तमूचिवान्क्षत्रियवंशकेतुम्
दिष्ट्याद्य पश्यामि गृहीतदुर्गं । स्थाने जयस्साहसिकोपलब्धः २२५

तथापि संचिन्त्य बलोद्धतारीन् । मनो मदीयं न हि शांतिमेति
च्युतं स्वहस्तान्नगरं स्वचारैः । क्रुद्धो भवेद्धूणपतिर्निशम्य २२६

पदे पदे प्राप्तजयस्सुदक्षः । स क्रोधनोऽकुण्ठितसैन्यशक्तिः
अदृष्टपूर्वं सहते कथं वा । पराभवं क्षत्रियबालकेन २२७

फणीव पादाहतिजातरोषः । स प्रेषयत्येव वरूथिनीं स्वां
अस्मत्समुन्मूलनबद्धकक्षः । संख्यातिगोच्चण्डभटातिभीमां २२८

सेनाऽल्पसंख्याकभटास्मदीया । बलं तदीयं ननिरोद्धुमीष्टे
न सन्ति दुर्गाण्यपि नो महीशाः । संश्रित्य जय्या न भवन्ति यानि २२९

वरुथिनीसंग्रहणादितंत्रं । वित्तैकमूलं विजिगीषुभूपः
तत्संचयाय प्रयतेत तस्मात् । ज्ञानार्जनायेव मुमुक्षुरग्रे २३०

वरप्रसादाज्जगदंबिकायाः । कुर्यामिदानीं धनदाधिकं त्वाम्
कोशद्वयव्याप्त धरातलेऽस्मिन् । देवी च सा वर्षति कांचनानि २३१

स्वस्वालयाग्रे पतितानि पौराः । गृह्णन्तु कामं पतितानि यांति
अन्यत्र श्रृंगाटकराजवीथी । केदारमार्गादिषु तानि राज्ञे २३२

सत्यान्वितैः पौरजनैस्समग्रैः । संगृह्य संगृह्य सुवर्णखण्डान्
सर्वत्र भूमौ पतितान्प्रयत्नात् । कोषस्त्वदीयः परिपूरणीयः २३३

सहोदरस्तेऽपि नियोजनीयः । कोषाधिकारे सुभटा अमी च
मदीयशिष्यैस्सह नागराणां । कुर्वन्तु साह्यं वसुसंग्रहेऽस्मिन् २३४

अयं भवान्याः परमः प्रसादः । यदातु घण्टा महता रवेण
निवेद्यते तावदशेष पौराः । नेत्रातिथीकृत्य मुदं प्रयान्तु २३५

तथेति हक्कः प्रतिगृह्य वाचं । तामद्भुतां विस्मयपूरमग्नः
जवाद्यथावत्प्रविधाय कार्यं । निवेदयामास मुनीश्वराय २३६

स्नात्वा महात्मा तपसां निधिस्सः । ततश्शुचिस्सन्नपिधाय नेत्रे
एकाग्रचित्तो विहितासनस्सन् । दध्यौ मुहूर्तं भुवनेश्वरीं ताम् २३७

ततः क्षणादेव नभस्समन्तात् । बभूव कार्तस्वर पिञ्जिराभं
फलोन्मुखं वीक्ष्य वरं तदानीं । शिष्याश्च घण्टारवमाचितेनुः २३८

तदांबराद्धेममयी प्रवृष्टिः । महाद्भुता साऽश्रुतदृष्टपूर्वा
पपात भूमौ सह पुष्पवृष्ट्या । गीर्वाणहस्तच्युतया मुहूर्तं २३९

परस्पराघृष्टसुवर्णखण्डैः । समुत्थिते तारमहानिनादे
तिरोहितोऽभूद्विषप्रयुक्तः । भेरी निनादस्सुमहांस्तदानीम् २४०

सहैव गीर्वाणकरप्रमुक्तैः । सुगन्धिले दिग्वलये सुपुष्पैः
सुवर्णखण्डेषु सुगन्धिभावं । संभाव्य सर्वे चकिताबभूवुः २४१

कठोरचामीकरखण्डपातैः । संप्राप्तबाधैः पुरवासिवर्गैः
खेदोऽपि चित्ते गणितो न किंचित् । विक्रोशितं मोदभरातिरेकात् २४२

क्षणेन भूमिं सुरवर्त्म पश्चात्। क्षणेन खं क्षोणितलं ततश्च
पर्यायवृत्त्या प्रविलोकयन्तः। स्वकंधराणां श्रममादधुस्ते २४३

व्यादायवक्त्रं प्रविलोक्य कश्चित्। सुवर्णखण्डेषु पतत्सु वक्त्रे
उद्गीर्य हा हेति रुदन्जनानां। वटुः प्रहासं जनयां बभूव २४४

अश्रान्तजाम्बूनदवृष्टिपातैः। तदानगोन्दीनगरप्रदेशे
क्रोशद्वयव्यायतभूमिभागे। नान्यत्तदानीं ददृशे मुहूर्तम् २४५

हेमप्रभाभिर्विदिशो दिशश्च। व्याप्ता जगत्पीतमिवाबभासे
बभूव संहृष्ट जनप्रयुक्तैः। कोलाहलैर्दद्दशमयश्च लोकः २४६

शान्तिं गतायां तपनीय वृष्ट्यां। सर्वे जना हक्कनृपालकाज्ञाम्
निधाय चित्ते तपनीयराशीन्। संगृह्य तस्मै प्रददुः प्रहृष्टाः २४७

नैकोऽपि तस्मिन्नगरे नृपाज्ञां। उल्लंघयामास यतश्च सर्वे
महामुनौ भक्तिभरप्रपूर्णाः। सर्वस्वदानेऽपि समुत्सुकास्ते २४८

निस्स्वीकृता जानपदास्तुरुष्कैः। हठात्समालभ्य हिरण्यवृष्टिम्
हृष्टाश्च पुष्टाश्च तदा बभूवुः अवग्रहे वृष्टिमिवोपलभ्य २४९

सुवर्णराशींन्समुपार्जितांस्तान् स्वमन्दिरेषु प्रमदप्रकर्षम्
चित्ते च संपूरयितुं समर्थः। नासीत्कथञ्चित्स नृपात्मजोऽपि २५०

गुरुप्रभावार्जितरुक्मराशिं। नैवातिशेतेस्म सुरेषु कोऽपि
वार्ताऽपिका क्षुद्रामहीपतीनां। अत्यल्पसौभाग्यवतां तदानीम् २५१

अनन्यसाधारणमद्य दृष्ट्वा। गुरोः प्रभावं नृपनंदनस्य
निरूढमूला हृदयालवाले। सा भक्तिवल्ली बहुधा प्रवृद्धा २५२

इत्थं प्रदर्श्य यतिराट्तपसः प्रभावम्
तोष्टूयमानमहिमाखिलदेवताभिः
पश्यज्जनांश्च जनपञ्च समृद्धकामान्
संसेवितो नृपसुतेन जगाम हर्षम्

इति श्रीविद्यारण्यकथातरङ्गिण्यां कनकवृष्टिर्नाम एकादशस्तरङ्गः

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सुवर्ण संघातमवाप्तमेवं राज्यांगसंवर्धनकर्ममार्गे
अहाय सम्यग्विनियोक्तुकामः व्यजिज्ञपद्यागिवरं नृपोपि २५४

धरापतित्वं किल कंटकेद्धं स चाप्रबुद्धो नृपतेः कुमारः
अनन्यजय्या रिपवो बलाढ्याः । अतः स्वयं मंत्रिपदं प्रपेदे २५५

महांति दुर्गाणि विनिर्ममे सः विवर्धयामास वरूथिनीं च
क्रमेण कर्णाटमहाचमूः सा बभावजय्यत्वमुपेत्य भीमा २५६

भीत्या तुरुष्कप्रभुमाश्रितेभ्यः कर्णाटदेशीयमहीपतिभ्यः
सप्राहिणोद्धक्कनृपाधिपत्यं प्रीत्यानुमंतुं स्वयमेव लेखान् २५७

सुवर्णवृष्टेरधिगम्य वार्तां विसृत्वरीं तेऽखिल मंडलेशाः
महाप्रभावं मुनिपंच बुध्वा सामंतभावं सहसाधिजग्मुः २५८

गोदावरीसह्यसुतांतराले महामुनेरस्य कृते प्रमोदात्
जह्यान्नयः स्वागपि जीवितं स्वं सोन्विष्यमाणोऽपि न दृश्यते स्म २५९

तुरुष्कभूमीपतिदुर्गपालाः नवोदिते क्षत्रियभूमिपाले
प्रदुद्रुवुः क्वापि यथा दिवांधाः पूर्वाद्रिमारोहति चंडभानौ २६०

विनैव जन्यं ववृधे स राज्यं दिनेदिने प्रीतिभरैर्जनानां
प्रजानुरागेण नृपो जयी स्यात् जन्यं तु लोकस्य विनाशकं हि २६१

भग्नानि देवायतनानि पूर्वं सुनिर्मितान्यद्य मुनीश्वरेण
पुनः प्रवृत्ता विधयश्च धर्म्या रथास्समीभूतसुवर्त्मनीव २६२

यथा पुरा मागध चन्द्रगुप्तः । चाणक्यतः प्राप महासमृद्धिम्
तथा मुनीन्द्राद्यदुवंशकेतुः । सौभाग्यसौधाग्रविहारमाप २६३

अथैकदासौ विजयाय सेनां । आज्ञापयामास शुभे मुहूर्ते
सेनाधिपत्ये विनियोज्य बुक्कं । कुमारदेवप्रतिमं कुमारम् २६४

असंख्यमातङ्गतुरङ्गमाढ्या । धृतायसोरच्छदवीरयोधा
अजंस्वलोच्चण्डभटातिभीमा । चचाल कर्णाटमहीपसेना २६५

निशातनिस्त्रिंशधनुःशतघ्नी । प्रासादि हेत्युज्वलघोररूपा
क्ष्वेलारवोद्भिन्नदिगन्तराला । पादोत्थधूलीविहितान्धकारा २६६

दिशासु सर्वासु चरन्स बुक्कः । प्राचीं समारभ्य चमूसमेतः
भूपालकात्क्षत्रियगोत्रजातात् । कुत्रापि रोधं न समाजगाम २६७

कदम्बपुन्नाटकलिङ्गगङ्ग । प्रख्या महीशा विनतोत्तमाङ्गाः
उपायनीकृत्य महार्घभूषा—। रत्नानि संधां स्वयमङ्ग्यकार्षुः २६८

दिल्ली महीवल्लभदुर्गपालाः । भुजावलेपेन निरुध्य सेनाम्
केजिद्रणाग्नौ शलभत्वमापुः । पलायिताः केचन भीतभीताः २६९

दिल्लीप्रभुस्सोऽपि निशम्य वार्तां । विधातुकामः शमनं स्वशत्रोः
संप्रेषयामास तदा स्वसैन्यं । असंख्यविक्रान्तभटैः समृद्धम् २७०

सर्वाभिसारेण तदीयसेना । कृष्णानदीरोधसि मेघमाला
अभ्याययौ सूरकरानिवोग्रान् । कर्णाटयोधानभिषेणनाय २७१

सेनाद्वयावस्थितसांयुगीनाः । अन्योन्यतीक्ष्णायुधताडनेन
स्वपक्षसंरूढमहाभिमानाः । तदा वितेनुस्तुमुलं सुभीष्मम् २७२

पराजिता बुक्कनृपालयोधैः । तैर्जित्वरैर्विश्रुत बाहुसारैः
हित्वा जयाशां परिपन्थिनस्ते । प्राणाशया स्वां नगरीमगच्छन् २७३

सेनामेवं यवनजयिनीं जैत्रयात्रानिवृत्तां
भेरीढक्कापटहनिनदैर्भेदयन्तीं श्रवांसि
विद्यारण्यस्सह नृपतिना वीक्ष्य हृष्टान्तरात्मा
वीरान्सर्वानुचितविधिना तोषयामास भूयः २७४

इति श्रीविद्यारण्यकथातरङ्गिण्यां जैत्रयात्रावर्णनं नाम द्वादशस्तरङ्गः

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तदा यतीन्द्रः परिशील्य चित्ते । स्वल्पावकाशां नगरीं ततोऽन्यां
कर्णाटचक्रेश्वरराजधानीं , निर्मातुमैच्छत्स महाविशालाम् २७५

स तुङ्गभद्रातटिनीतटान्ते । महामहीध्रैः परितः सुगुप्ते
अभ्यायते माल्यवतोऽविदूरे । संस्थापयामास पुरीं प्रदेशे २७६

स कारयामास गिरींन्द्रकल्पान् । परैरभेद्यान्नव तुङ्गसालान्
अकल्पयामास जलप्रपूर्णाः । महागभीराः परिखाः समन्तात् २७७

रराज शाखानगरैः पुरी सा । सुतुङ्गहर्म्यैरपि शुभ्रकुड्यैः
महाविशालैरपि राजमार्गैः । प्रशस्तश्रृङ्गाटकमण्डलैश्च २७८

प्रतोलिकाभिर्विपणिव्रजैश्च । महाचतुःशालपरम्पराभिः
महोच्चदेवायतनैश्च चैत्यैः आवेशनैर्नर्तनमन्दिरैश्च २७९

विप्रालयैर्बाहुजवेश्मसंघैः । भूमिस्पृशां गेहकदम्बकैश्च
शूद्रालयैः कारुकलादगेहैः । कुलालजाबाल निवेशजालैः २८०

नृपालयैर्मन्त्रिनिकेतनोघैः । तथैव सेनापतिमन्दिरैश्च
कायस्थयोधाधिकृतां निवासैः । विद्वत्प्रकाण्डालयपङ्क्तिभिश्च २८१

प्रासादमेकं नृपवासयोऽयं । निर्मापयामास यतिप्रकाण्डः
स वैजयन्तप्रतिमं महान्तं । विशुद्धचन्द्रोपलसौधरम्यम् २८२

निर्माप्य चैवं नगरीं यतीन्द्रः । चकार विद्यानगरीति नाम।
अद्यापि जागर्ति शिलालिपिर्या । प्रवक्ति विद्यानगरप्रतिष्ठाम् २८३

नागेष्वर्के नियमितशके शालिवाहस्य याते
धातुश्राब्दे सुगुणसहिते मासि वैशाखनाम्नि
शुक्ले पक्षे सुरगुरुयुते सौम्यवारे सुलग्ने
सप्तम्यां श्रीविजयनगरं निर्ममे निर्ममेन्द्रः २८४

इति श्रीविद्यारण्यकथातरङ्गिण्यां विद्यानगरनिर्माणवर्णनं नाम त्रयोदशस्तरङ्गः

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कर्णाटकक्ष्मापतिराजधानीम् । निर्माप्य विद्यानगरीं मुनीशः
नानाजनाकीर्णमहापथां तां । शुभे दिने तत्र निनाय भूपम् २८५

अखण्डकर्णाटकभूविभागे । पट्टाभिषिक्तं नृपतिं विधातुम्
सामन्तभूपान्विदुषश्च सर्वान् । आकारयामास स दूतवृन्दैः २८६

ततो मुहूर्ते शुभलक्ष्मयुक्ते । सुतारकोपेतसुमङ्गलेऽह्नि
विवेश राज्ञा सह दिव्यशोभं । महार्घरत्नोज्ज्वमंडपं सः २८७

नरेन्द्रसाहस्रसुमण्डितायां । विद्वज्जनाकीर्णमहासभायाम्
आरोपयमास नृपात्मज तं । सिंहासनं हाटकनिर्मितं सः २८८

चतुस्समुद्राहृतमेध्यतोयैः । महानदीदिव्यजलै श्चविप्राः
सम्राजमेनं नृपचक्रमध्ये । तमभ्यषिञ्चन् विधिवत्तदानीम् २८९

उपायनीचक्रुरतीवहृष्टाः । महान्ति रत्नानि तदावनीशाः
तमस्तुवन्वन्दिजनाः प्रगल्भाः । कर्णाटभूमण्डल सार्वभौमम् २९०

जनाश्च कर्नाटकदेशभाजः । प्रपेदिरे मोदभरं महान्तम्
सर्वे तदानीं ननृतुः प्रकामं । मयूरसङ्घा इव वृष्टिकाले २९१

नियोजयामास स बुक्कदेवम् । तं यौवराज्येऽप्रतिमप्रभावम्
उवाह साचिव्यभरं च वेत्ता । स सायणो योगिवराज्ञयैव २९२

इत्थं व्यवस्थां प्रविधाय योगी । कृतं गुरोरीक्ष्य महानिदेशम्
दीर्घं विनिश्वस्य प्रहृष्टचेताः । आनन्दबाष्पं मुमुचे कृतार्थः २९३

ततो यतीनां प्रवरं महीपः । गुरुं समारोप्य सुवर्णपीठम्
प्रक्षाल्य पादौ वनतोत्तमाङ्गः । प्रपूजयामास सहानुजोऽसौ २९४

अनुग्रहात्ते भगवन्कृतार्थः । स्वमेप्यचिन्त्यं पदमेतदाप्तम्
त्वदीयमेतत्सकलं हि राज्यं । त्वत्किङ्करा एव वयं सदैव २९५

इत्थं निवेद्याथ गुरोः पुरस्तात् । राजन्यचक्रार्चितपादपद्मः
धनानि रत्नान्यपि कोटिशस्सः । भक्त्योपदीकृत्य ननाम मूर्ध्ना २९६

वत्साऽस्मि तुष्टस्तव वाग्भिराभिः । किं वा विरक्तस्य धनेन कृत्यम्
एतानि सर्वाण्यपि पण्डितेभ्यः । विश्राणयस्वेत्यवदद्यतीन्द्रः २९७

लघूकृते भूमिभरे नितान्तं । स राजतन्त्राणि विहाय शान्तः
प्रयुज्य चाशीर्विनताय राज्ञे । सुपावनं शृङ्गगिरिं प्रतस्थे २९८

तत्र ज्ञाननिधिर्वसन्यतिवरो वेदत्रयस्यापि सः
कृत्वा भाष्यमनुत्तमं स्मृतिमपि व्याख्याय पाराशरीम्
अन्यान्दर्शनसंग्रहादिविविध प्रौढप्रमेयाञ्चितान्
तन्वंल्लोकहिताय सत्कृतिचयान्कीर्तिं स्थिरां प्राप्तवान् २९९

कर्णाटकक्षिति मानसाब्जतरणियोंगेन्द्रपञ्चाननः
शान्ताजानितपोवने मुनिजनोपास्ये प्रशान्ते वसन्
ब्रह्मज्ञानमुपादिशन्नगणितानन्तेवसत्संकुलम्
तस्मिन्ब्रह्मणि सच्चिदात्मनि रतः सानन्दमासीच्चिरम्

इति श्रीविद्यारण्यकथातरङ्गिण्यां कथोपसंहारो नाम चतुर्दशस्तरङ्गः

समाप्तश्चायं ग्रन्थः

शान्तिश्शान्तिश्शान्तिः

श्रीकृष्णार्पणमस्तु श्रीसांबसदाशिवार्पणमस्तु

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# ALL INDIA ORIENTAL CONFERENCE

*Resolutions adopted at the XVI Session at Lucknow*
*(Oct. 3-5-1951)*

I. " Resolved that the All-India Oriental Conference notes with satisfaction that the Government of India has recognised the necessity of establishing a Central Institute for the promotion of Indian Culture and Indological Studies. The Conference expresses its general approval of the idea of the Government to appoint a small Experts' Committee consisting of the Educational Adviser to the Government of India, Director General of Archaeology, Director of Archives, Director of the Department of Anthropology and two representatives of the All-India Oriental Conference.

The Conference is, however, deeply disappointed to learn that the Government has postponed the appointment of the committee as contemplated by itself owing to financial exigency. It is absolutely necessary that the Central Indological Institute should start functioning at an early date specially in view of the growing demand abroad for proper knowledge of and training in Indological Studies at this time. The Conference therefore urges the Government of India to appoint a Committee on the above lines so that the details of the scheme may be worked out and the idea of the Institute may assume a concrete form at an early date. The Conference further respectfully invites the attention of the Union Government to the resolution on the establishment of a MS. Survey passed in its Bombay Session ( 1949 )".

II. "Resolved that the All-India Oriental Conference holding its XVI Session in Lucknow in October 1951 notes with satisfaction the progress achieved by the Bhandarkar Oriental Research Institute of Poona in the publication of the Critical Edition of the Mahabharata, India's great national epic, during the last thirtytwo years and is happy to be able unreservedly to endorse the opinion expressed by the resolution passed by the Indology Section of the XVII International Congress of Orientalists held at Oxford in 1928 and also subsequently by the Director and Principal Librarian of the British Museum in 1943

regarding the great international importance of this undertaking and eminently saftisfactory manner in which the work is being carried out by the Institute following the highest tradition of critical scholarship.

The Mahabharata, like Homer's Illiad or Odyssey, is a part of world literature and the Conference wishes to draw particular attention to the fact that the Mahabharata Editorial Board is a body of All-India scholars working in co-operation with an international Board of referees and also that the editor of one of the Books is an American scholar of repute, who actually stayed in Poona for several months to complete his work.

The Bhandarkar Institute is a non-Governmental body devoted to the cause of Oriental research and the work on the Critical Edition of the Mahabharata is only one, though the most important and financially the most expensive one, of its several useful activities. A body of workers like the Bhandarkar Institute richly deserves adequate assistance from not only Indian but also international organisations. Already the British Academy of London has given it a small token grant; and the Mahabharata Trust in Great Britain which was originally raised to meet the cost of a proposed European edition of the epic, has, on more than one occasion, made grants to the Institute totalling pounds 2459 or nearly Rs. 40,000/-. The Bhandarkar Institute has uptil now raised and spent about rupees 850,000/- on this undertaking and has completed more than half of it. With adequate financial assistance the Institute hopes to be able to complete the remaining portion of the epic during the course of the next decade.

Under these circumstances the Conference strongly recommends the work for more liberal patronage not only from the public, charitable trusts and several State Governments of India but also, and more particularly, from the international organisations and charitable foundations, specially the UNESCO."

III. "Resolved that the All-India Oriental Conference congratulates the Government of the State of Bihar on their starting four new Institutions for the promotion of Oriental Studies: the Mithila Institute for the promotion of Sanskrit studies, the Magadha Institute for the promotion of Pāli studies, the

Rashtrabhasha Parishad for the promotion of Hindi, and the K. P. Jayaswal Research Institute for the promotion of Archaeological and Indological studies.

The Conference further welcomes the move of the Bihar Government to start Archaeological explorations and excavations and the translation of Tibetan books and Sanskrit Manuscripts from Tibet. It trusts that these different Institutions, which are opportune, well-conceived and calculated to further all round progress in Indology, will receive adequate all-round cooperation and patronage."

IV. "Resolved that the All-India Oriental Conference congratulates the Vaidic Sanshodhan Mandal of Poona for completing the scholarly undertaking of a new edition of the Rigveda Samhitā with the Sīyanabhāṣya, the concluding V volume of which, giving various indices, has been just published. The Mandala has been at this work for nearly quarter of a century and has incurred heavy expenses in that connection. The Conference trusts that the public and the Governments will express their appreciation of the work of the Mandala by extending liberal patronage to it."

V. "Resolved that the All-India Oriental Conference appreciates the perseverence of the Vishveshwaranand Vedic Research Institute, Hoshiarpur, in continuing the work on the Vedic Word Concordance in 14 volumes in the midst of the extremely difficult situation arising out of its displacement from Lahore as a result of the Partition in, 1947. This laudable project, started in 1931, was commended to the patronage of the Government and the public by this Conference in its Trivandrum Session in 1937. The International Congress of Orientalists, in its 21st Session held at Paris in 1948, also expressed the wish 'that the Indian Government. Unversities, Societies, as well as the Scientific organisations of the world, interested in the progress of Indian studies, will give to this enterprise all the moral and material help at their disposal.'

Five Volumes out of the projected total of 14 have already been publishsd. The Conference learns with great concern that, notwithstanding the support so far extended to it by the Union and State governments in India and by the public, the

Institute is finding its resources inadequate and may not be able to continue the work with expedition and efficiency without a larger measure of such support. The Conference expresses the hope that such further support will be forthcoming from the Governments and the public in India and from the UNESCO and other international organisations interested in the promotion of scientific and cultural research."

VI. "Resolved that the All-India Oriental Conference notes with satisfaction that the Government of Rajasthan has recently established, at Jaipur, the Rajasthana Puratatva Mandir for the study and Research connected with the treasures of old MSS. and collection of historical material for which Rajasthan is so very well known. The conference further hopes that all material of historical and literary importance in the private possession of the various princes of Rajasthan will be made readily available to scholars through this and similar other research Institutes."

VII. "Resolved that the XVI Session of the All-India Oriental Conference, feeling that the time is ripe for the co-ordination of Buddhist studies, which are being carried on in the various parts of the world, and that such co-ordination can best be secured by the establishment of a Buddhist Academy, considers that Ceylon, both by reason of her historic associations and her position in the Buddhist world, is the most suitable Locale for such an Academy and recommends that the Government and the people of Ceylon take the initiative in this matter."

VIII. "Resolved that Hindi be recognised as a medium of expression for the papers contributed to and discussions held at the Conference."

IX. "Resolved that the All-India Oriental Conference urges upon the Ministry of Education, New Delhi, and the Departments of Public Instruction in the Provinces and States, to take all measures in their respective jurisdictions, to provide in the educational curriculum greater opportunities for the study of Sanskrit commencing even from the primary and secondary stages."

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## REVIEWS

*Indian Medicine* by Dr. Julius Jolly, Translated from German and supplemented with Notes by C. G. Kashikar, M.A., with a Foreword by Dr. J. Filliozat of Paris. 1952. Pages *XX* + 244 and author's Portrait. Size :— 10″ × 6¼″; Price Rs. *15*.

To understand man fully it is necsssary to study the history of Arts and Sciences he evolved to keep himself comfortable physically and intellectually on this globe. History of Medicine is, therefore, an important branch of knowledge which is not only necessary to acquaint us with the methods employed by our ancestors on this globe to keep themselves comfortable but also to enrich our knowledge about man's efforts to counteract successfully some of the evils of life which surround him from birth to death. Disease is concomitant with life and *Āyurveda* or the *Science of life* evolved by Indian Āryans after centuries of trial and error tries to protect man from disease and prolong his life.

India would ever remain grateful to German Indologists for their Scientific research in all branches of Indology. In the field of the history of Indian Medicine Dr. Jolly's volume in the *Encyclopaedia of Indo-Aryan Research* on Indian "*Medizin*" published fifty years ago has still remained unrivalled. In fact it is a model of critical research in the history of Indian Medicine, in which no important detail of fact or text has been omitted. All material bearing on the subject is condensed, by the great Savant with the utmost brevity of words with strict regard to literary veracity and scientific accuracy. It is a pity that such an important book, the study of which is so vital to the history of *Āyurveda*, should remain without any translation in English or any modern Indian language in this *Bhāratavarṣa*, the home of the *Āyurveda*.

During the course of my study of the history and chronology of Indian medical literature and allied subjects like the history of Indian plants of medical and nutritive value I have had

occasion to consult Dr. Jolly's *Medizin* but was much handicapped in my efforts to study it closely in the absence of an English translation. I therefore, received with alacrity the idea of preparing such a translation of Dr. Jolly's monumental book entertained by my esteemed friend Shri C. G. Kashikar some years ago. It is highly creditable to Shri Kashikar that he should succeed in giving us an English Translation of Dr. Jolly's book after years of labour inspite of his arduous work on the critical edition of the Ṛgveda and other Vedic Texts. I feel confident that this English Translation prepared with such scholarly care and zeal by my learned friend will be thankfully received by all teachers and students of the *Āyurveda* throughout India and other countries where Indian literature and culture are studied with respect. The Bibliographical Notes added to this Translation by Shri Kashikar enhance the value of this book as they take note of all books and articles on the subject published during the last fifty years. The reference value of the present Translation with these Notes is very great not only to all lovers of the *Āyurveda* but to every research worker in the field of Indian Culture and Medicine. I congratulate Shri Kashikar heartily upon his successful execution of a difficult task with utmost regard for veracity and scientific precision, which characterise Dr. Jolly's book.

P. K. Gode.

*The Age of Imperial Unity* (being the second volume of The History and Culture of the Indian People) published by the Bhāratīya Vidyā Bhavan, Bombay; with foreword by the Hon'ble Dr. K. M. Munshi—Pp. lxiii + 733 + 4 maps and 37 plates. Price Rs. 35/-

The Bhāratīya Vidyā Bhavan has placed the country under a further debt of gratitude by the publication of the second volume of its monumental History and Culture of the Indian People. This volume is entiled *The Age of Imperial Unity*, comprehending a period between 600 B. C. and 320 A. D. Eight more volumes of the History are due to be brought out according to the project, and there is no doubt that this will be an accom-

plished fact before long, under the dynamic direction of one of the most enlightened sons of India, Sri K. M. MUNSHI.

With characteristic vision and farsightedness, MUNSHIJI conceived and planned this comprehensive history, when India was on threshold of a New Era of political emancipation. At no other time did the Country and the People need their own past presented in proper light; and no better institution than the Bhāratīya Vidyā Bhavan could shoulder this stupendous task. Dr R. C. MAJUMDAR, the celebrated historian, is the General Editor. Dr. A. D. PUSALKAR, who is a silent but indefatigable worker and profound scholar, is Assistant Editor. LAW, MOOKERJI, RAYCHAUDHURI, RAWLINSON and other prominent scholars have offered their earnest collaboration in presenting India's colourful picture in all its harmony and glory.

But for Alexander's invasion (326 B. c.), Aśoka's imperial sway (273-236 B. c.) and the rule of the Kuṣāṇas, which are chronicled in traveller's accounts and indelible inscriptions, the rest of the period was shrouded in darkness, even till recently. Thanks to the revival of learning in general during the past hundred years and the great strides taken in recent years in the field of Indological research in particular, so much new light has been shed that we could write our own history with more knowledge and better insight. The period under review is illumined by the material provided not only by the accounts of Megasthenes and the edicts of Aśoka but also by a vast amount of contemporary records, relating to the rise and spread of Jainism and Buddhism. Jain and Buddhist works in original have been assiduously studied by scholars and the facts brought to bear on the historical tapestry.

In his thought-provoking foreword, MUNSHIJI has rightly stressed on the necessity for a proper historical perspective. To quote his words: "Just as a dynastic treatment of history gives but an incorrect historical perspective, so, to some extent, does any treatment which arbitrarily cuts history into sections of time. The history of a people having a common culture, I believe, flows as a running stream through time, urged forward by the momentum of certain values and ideas and must be view-

ed as such ". To think, for instance, of the Mahābhārata war as having 'created for the first time an all-India Consciousness' (p. x) is much happier than to be admonished by the alien interpreter that it threw the country into a fratricidal war resulting in complete annihilation. Similarly, the Varṇāśrama-dharma was a 'result of racial and cultural adjustment'. It supplied the social framework. "Though often disregarded in practice, this aspect of dharma shaped life, philosophy and institutions throughout the centuries that followed". But fancy the alien writers teaching us till now that the caste-system tore Society into sections and factions, all dominated by the priestly class! We ardently hope that it is time to realise the stunt of unimaginative and unsympathetic interpreters.*

A vast material has indeed been presented for the first time by a galaxy of specialists in the field. One should admire the labours involved. It is hoped that in due time a suitable abridgement or adaptation will be brought out for the edification of the general reader. The printing and get up are excellent. If it is not too much of a strain on the Krīṣhnārpaṇ Trust, the price may be reduced so as to be within the reach of the average folk.

H. L. H.

*Viśvamohanam* (विश्वमोहनं नाम नाटकम्) compiled by S. N. Tadpatrikar with an Intro. in English by K. N. Watave, A new social Drama in Sanskrit *based on Goethe's Faust.* Poona Oriental Series No. 90. Poona 1952. Demi Pp. iv, 2. 36. Price Rs. 3–12.

*H. E. Shri M. S. Aney, Governor of Bihar, writes:—*

RAJ BHAVAN,
PATNA,
March 18, 1952.

My dear Shri Tadpatrikar,

I received your new Sanskrit book Viśvamohanam some days ago. Owing to my illness I am unable to do any extra

* Compare the present reviewer's remarks on the interpretation of Caste System elsewhere in this volume of the PO ( p 55 f ).

reading or writing. But last week I took it for reading while lying on my sick bed, just by way of some diversion. I soon found myself greatly interested in it. I think that you are probably the first Sanskrit scholar to render into Sanskrit any well-known classical work in the European language. It will be wrong to call it a translation of Goethe's Faust. And yet the central ideas of that famous drama have been very happily rendered in Sanskrit in the version you have presented to the Indian readers. *Your mastery to render difficult ideas in elegant but simple and chaste diction in Sanskrit has been already known to the Sanskrit-reading public after the publication of Gandhi-Geeta.* Your verse moves smoothly and gently impresses the reader with some sublime thought. Viśvamohanam is an ideal dramatic piece for performance of drama by the college students. The book deserves to be prescribed as one for use in all libraries of colleges and high schools and for general reading for students going in for degree examinations in Sanskrit of the Indian universities. I heartily congratulate you on this literary achievement of yours, which indeed opens a new line to enrich the Sanskrit literature from Western classics.

Thanking you for having sent your book to me.

I am
your sincerely,
Sd. M. S. ANEY.

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*Latest publications arranged alphabetically Subjectwise*

By Dr. **R. N. Sardesai**

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## DRAMA, DRAMATURGY

**Introduction to the Study of Mṛcchakatika** by G. V. Devasthali. In this work the author has tried to cover almost every topic in connection with Śūdraka and his play for a proper understanding and appreciation of the skill displayed by the play-wright. Poona 1951. Cr. Pp. ii, 184. Rs. 3-12.

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